

KHASI-ENGLISH COURSE
AND
GRAMMAR

FOR SCHOOLS AND COLLEGES

U MONDON BAREH

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CHILDREN'S CORNER

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U MONDON BAREH Shillong.

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“*An Anglo-Khasi Primer.*” “*U Aladin lane ka Sharak Jadu,*”
“*Ka Kommentari ia ka shithi U Paul sha ki Galatia,*”
“*Ki Sermon U Dr. John Roberts,*” **JOINT TRANSLATOR**
OF “*The Khasi Pilgrim's Progress,*” *Etc., Etc.*

Ri Khasi Press
Printers & Publishers
Umsohsun, Shillong

GOVERNMENT OF MEGHALAYA
VILLAGE LIBRARY,

1st Impression—1929

2nd Impression—1969

PREFACE

In compiling this book I have a two-fold object in view: (1) To help foreigners, European and Indian, to speak and write the Khasi language by means of simple, interesting, and therefore, more rapid methods, and (2) to assist the Khasi students in schools and colleges, at once to master their own mother tongue and to translate into English thoughts well expressed in Khasi.

An attempt is made, in the present work, to base the study of the Khasi language on the lines of the up-to-date systems of education. In the few books already published on the subject, words are classified according to the old-fashioned methods based on arbitrary rules and definitions borrowed from foreign grammars, resulting in the straining of the language to fit in with the rules laid down. Foreigners who are eager to learn our language want to have their lessons arranged in a more direct, simple and elastic form; and the Khasi students will not have themselves put into touch with their own tongue through the medium of foreign usage and foreign grammars.

I therefore venture to hope that the book will meet a long-felt demand.

In learning a foreign language, the beginner, whatever methods he will follow, must start with the questions, where to begin, and, how to proceed. In this, as in every other engagement, the beginning holds the end: a good start is likely to end in success and a bad one in failure. While different languages have their own peculiar characteristics, we cannot go very far wrong if, in learning a new language, we begin with the *names* of the objects more or less closely related to us and then find out their *properties* and *functions*, with the corresponding words to express them. If we start with the object called '*rice*,' we think at once about its use, viz. that it is a thing to be eaten. But the question arises, how to make raw rice fit for eating. It has to be *boiled*. Another question, where to boil it and where to receive it after

being boiled, leads us to some other objects connected with rice eating, *i. e.*, *pot* and *plate*. Then follows another train of questionings. How to eat rice, where does rice go to after being eaten, etc. etc., which elicits the new words, *hands*, *mouth*, *stomach* and *go*. By this time it will be seen that the learner has gleaned the words *rice*, *pot*, *plate*, *hand*, *mouth*, *stomach*, showing names of things, and the words *boil*, *eat*, *receive*, *go*, showing functions or actions. It is now time for him to start with word-building. Let us see how he will do it:—*Boil rice*, *eat rice*, *receive rice*, *rice goes*, *pot receives*, *plate receives*. Very nice indeed. But here he comes to a standstill. How, in the world, should he proceed? Let him add some new words to his stock, chiefly those showing the relation of things, such as *I*, *to*, *in*, *from*, *with*. Let us see how he will fare:—*I eat rice*, *I boil rice*, *rice is received in a pot*, *rice is boiled*, *rice is received on a plate* *I eat rice with my hand*, *rice goes from my hand to my mouth*, *rice goes from the mouth to the stomach*. Very good. What a grand success he has achieved in a few minutes! He begins by finding the name of a single thing. He then thinks of its connections with other things outside itself, with suitable words to express such connections. For words express single ideas and word-building is based on the association of ideas.

The direct method of learning a language involves two things: (1) collection of fit words by way of assets, (2) mental effort in arranging words to convey a thought, a succession of thoughts, a subject. Following this method, the student first obtains a practical knowledge of the language. He next proceeds to trace the principles on which the spoken language is based, or in other words, he construes it grammatically. In its quest after suitable words to clothe its thoughts the mind is, in its action, voluntary, powerful, swift and impatient of any restraint. For in carrying out its own behests the mind carries all before it. Thus a language is learnt in no time, without cramming, without a slavish conformity to set rules and definitions. And whenever the mind is made to bear directly on things and realities, the educational value resulting from its life-giving contact with things outside itself is of the highest order.

The Khasi language is now still in a state of flux and its lines of development cannot yet clearly be determined. But there must be some underlying principles to indicate its future possibilities. These principles are pointed out in the body of the book. I have tried as much possible to avoid laying down arbitrary rules and definitions. Where conclusions are drawn, they are arrived at by way of suggestion. The conclusions may be wrong, but I hope the foundations on which they are based are not.

I hope I am fully justified in giving two somewhat long Chapter, VIII and IX, to the adverbs. The Adverbs form the crux and, from one point of view, the strength of the Khasi language; and to treat them fully it would require perhaps a book. While I cannot expect unconditional assent to the views expressed in Chapters X, XI, and XII about spelling, the formation and structure of words I may venture to hope that two points are fairly established beyond doubt: (1) That the Khasi words are generally monosyllabics and (2) that they are based on the principle adaptation of sound and sense. This field of study, having not yet been entered upon by any previous writer, will, I hope, add to the interest of the book.

The exercises which follow every Chapter are all my own special composition, barring a few extracts from the Khasi Bible. While every attempt is made to represent the language as it is spoken by the Khasis in its purest form, vulgarity of language which tends to lead to a vicious style is very carefully avoided. Given in the form of mental gymnastic, I hope their educational and moral value will not be lost sight of. For I believe that intellectual and moral education go together and the one cannot, in the final issue, exist apart from the other.

In conclusion, I want to add that the book, involving as it does a comparative amount of research work, of tedious comparison and classification, of frequent cancellings and recastings, and demanding a full and sound exercise of judgement in drawing conclusions, and compiled along with my other duties of considerable responsibility amidst the inconveniences of a touring life, cannot be expected to attain to the degree of value that I desire it do have. And no other person

could be more aware of its defects than myself, But, withal, I hope that a truly sound foundation has been laid for a future work, on advance lines, in the subject. And the amount of labour given to it, without evasion and without shirking, may be more than compensated by the pleasure and profit that it will give to those readers for whom it is intended.

My thanks are due to the Rev. E. H. Morris, B.A., B.D., for the trouble he has taken in going through the English portion of the manuscript. Mr. Primrose, Gatphoh, who, despite his humble position as clerk of the Shillong Government High School, has associated himself with the work from beginning to end, deserves my special thanks. Had it not been for the interest he has shown in the work and his sound suggestions in regard to the selection of materials and the arrangement of the lessons, the book could not take its present form.

SHILLONG:

THE AUTHOR.

The 18th November 1929.

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Khasi-English Course and Grammar

CHAPTER I

THE ALPHABET

In the Khasi Alphabet there are twenty two letters :—

A B K D E G NG H I J L
M N Ñ O P R
S T U W Y.

a b k d e g ng h i j l
m n ñ o p r s
t u w y.

a has a sharp sound like *a* in ram, damn *e.g.*, *am* (give) *kam* (work), *wan* (come), *bran* (quickly).

It has a long sound like *a* in far, large *e.g.*, *bám* (eat), *áp* (wait), *sháw* (meet).

e has a short sound like *e* in met, ten, *e.g.*, *dem* (bend), *tep* (bury), *kren* (speak).

It has a broad sound like *ai* in fair, *a* in care; *e.g.*, *me* (thou or you), *her* (fly).

i is sounded like *i* in sing, live; *e.g.*, *im* (live), *ki* (they), *ih* (to be ripe), *dih* (drink).

It has a long sound like *ee* in meet, seen; *e.g.*, *íw* (to smell), *kíw* (to go up or ascend) *dír* (to be late), *bríw* (men).

When *i* begins a syllable, it is sounded like *y* in yore, yam, *e.g.*, *iap* (to die), *ídr* (wide), *ídm* (to cry).

It has a double sound as when *y* and *e* are sounded together in *ye* (yi). In khasi spelling, the double sound is commonly represented by the diaeresis (¨) placed above the *i* to show that the sounds are to be pronounced separately; *e.g.*, *ing* (house) *kha-í* (trade). Recently, however,

some Khasis have introduced *y* to represent the first sound, spelling *yíng* for *íng* and *khayí* for *kha-í*, which would not be a bad innovation should it be able to obtain the approval and sanction of usage.

o has a short sound like *o* in *pot* ; e.g., *ot* (to cut), *ong* (to say), *don* (to have). It has a broad sound like *o* in *more*, e.g., *por* (time), *dor* (price or curve).

u is sounded like *u* in *put* ; e.g., *kut* (end), *tur* (rush).

It has also a long sound like *o* in *bone* and *ou* in *four* ; e.g., *lùm* (hill), *bùn* (many).

y, representing a Welsh sound, is pronounced quite differently from the English *y*. For example, the first syllable *kyl* of the word *kylli* (to ask) would represent the sound *cle* in *oracle*, and the syllable *byl* in *bylla* sounds like *ble* in *able*. It has a guttural sound losing itself in the throat.

y, when sounded together with the other vowels (*a*, *e*, *i*, *ie*, *o* and *u*) is commonly but wrongly substituted by the elisions (') e.g., *k'ang* (to cry), *l'er* (air) *s'ing* (ginger), *s'iem* (king or queen), *l'oh* (cloud), *l'ur* (circular). But in all these words the omitted *y* is so distinctly sounded that it would be better not to drop it and to follow the full phonetic spelling, *kyang* (to cry), *lyer* (air) *syiem* (king or queen), *syng* (ginger) *lyoh* (cloud), *lyur* (circular).

g. The *g* sound has no place in pure Khasi words. When words of foreign origin, like *gada*, *ghee*, are naturalised, the *g* sound is merged into the sound of *k* and the words are spelt *kada*, *khi*, etc.

The letter, however, serves a useful purpose when foreign proper names, e.g., *Dagon*, *Gamaliel*, are introduced.

ñ has a nasal sound and represents the sound of *gn* in *monsignor*.

ng is considered only one letter and is sounded like *ng* in *sing*. Its pronunciation presents no difficulty when it ends a syllable as in *bang* (sweet) *dung* (to thrust or pierce). But foreigners find it very difficult to pronounce the letter when it begins a syllable as in *nga* (I), *ngap* (bee),

ngut (persons) and when it comes in the middle as in *ngit* (dirt), *phngit* (particle).

All the other letters follow the English sounds.

REMARKS

I. All the vowels retain their individual sounds even when two or three of them come together, *e.g.*, *ei* in *Blei*, *ai* in *ain* (law) or *a-iu* (what), *fw* in *kíw* (climb), *ie* in *dieng*, *ia* in *kiád* (strong drink).

II. *y* is more a vowel than a consonant, *e.g.*, *pylleng* (egg), and the examples given above. But *w* is more a consonant than a vowel, *e.g.*, *wan* (come), *riw* (to make sound), *duwai* (to pray).

III. The diphthongs *ie* and *ia* occur very frequently in khasi words *e.g.*,

(1) *dieng* (tree), *thliem* (leech), *lieng* (boat).

(2) *sia* (ink), *iap* (die), *wiar* (bark).

IV. Foreigners are invited to note the difference produced in the meaning of words by the short and long sounds of the vowels. We append a few examples even at the risk of being tedious:

jám—to make noise.

jám—to step.

jár—to be quiet.

jár—a net.

táp—to cover.

táp—to encroach.

tháp—to wait for one's
chance.

tháp—to slap.

bán—to press.

bán—a bund.

kór—an insect.

kór—machine.

or—adverb attached to
syaid (warm).

ór—to crack.

riw or *riw riw*—shivering
cold.

riw—to produce sound.

lùm—to gather.

lùm—hill.

bùn—turf ashes.

bùn—many or much.

khùn—to bend or strain.

khùn—son or daughter.

sùm—to bathe.

sùm—a spear.

shùn—lime.

shùn—bear enmity.

íá—preposition, sign of
the obj. case.

íá—appointed time.

Exercises

1. Pronounce the following words :—

A

ba—prefixing word showing state of being.	ngap—bee or honey.
da—with, by.	pa—word showing repetition.
nga—I	pá—father.
na—from	ái—give.
la—sign of (1) the past (2) poss. case.	áin—law.
lá—although.	áp—wait.
ha—to, on.	ang—to open one's mouth.
sha—to.	ár—two.
ma—(1) affix attached to pronoun (ma nga) (2) Adverb showing doubt or certainty.	aiu—what?
	já—rice.
	bha—good.
	ngáp cheek.

B

Me—thou.	heh—big.
mei—mother.	deng—to put on jewels.
dei—to be right.	ieng—to stand.
blei—god	kem—to catch.
trei—work	dem—to bend.
met—body	jem—soft.
meh—to burn.	lem—together with.
mer=adv. attached to stem (yellow).	rem—costly.
bet—to sow corn.	sem—a hut.
beng—(1) to pay one's business. (2) toad.	tem—to play music.
	shem—to find
	beh—drive.

C

I—(1) diminutive form of the article. (2) To see.	
im—live.	ri—(1) country (2) a kind of bean.
ih—to be ripe, to be ready for eating.	ia—preposition, sign of obj. case.
iw—smell.	

ing—burn.
 ding—fire.
 ing—house
 ieit—love.
 ir—adv. attached to *khih*
 (shake or move).
 ngi—we.
 ki—they.
 kir—to strike with a fist.
 sim—bird

ni—fine.
 iam—to cry.
 iai—repeatedly.
 iaw—mature or intrepid.
 ieng—stand.
 iaid—walk.
 beit—straight or correct.
 kbeit—a kind of hawk.
 leit—go.

D

mo—word used to ask
 consent.
 ho—form of request or
 order.
 to—form of urging, al-
 right.
 hato—sign of question.
 ong—say.
 ot—to cut.
 oh—to notch.

on—to accompany.
 doh—flesh or to kiss.
 soh—fruit.
 or—to crack.
 bor—strength.
 por—time.
 kior—to caress.
 bnoh—hook.
 snoh—lay hold of.
 don—to have.

E

u—he.
 um—water.
 ur—to fall.
 ut—camel.
 une—this (masculine).
 duma—tobacco.

du—indeed.
 dung—to pierce.
 dum—to be dark.
 lùm—hill.
 sùm—to pierce or spear.
 sum—to bathe.

F

trei—work.
 triem—to dread.
 dieng—tree, wood.
 triang—an cel, also used
 as adverb.
 biang—enough.

kñia—sacrifice.
 ñia—uncle's wife.
 nia—reason, argument.
 khliir—transparent.
 jrain jrain—sound falling
 successively as of volleys.

G

stieh—shield.
 lieh—white.
 tieng—fear.
 dieng—wood.
 shfiuh—hair.
 syiem—king or queen.
 syiar—hen.
 miet—night.

khriat—cold.
 bniat—tooth.
 riat—precipice.
 khiat—musk-deer.
 briw—man.
 syaid—warm.
 sbun—kind.
 thied—buy.

2. Translate into English:—

I pa i ai ja ia nga. Nga don ja. I ma i la leit. Ka ding ka la meh. U Rieng u trei bha. Nga ot ia u dieng. Ka khiat ka don ha riat. U briw u ap ia ngi. Nga ong to ai doh ia i ñia. U ai bun ki nia. I mei i ieit ia ngi. Ka lieng ka la or. Ngi la shem ia ka ut, ka don ha ka sem. Nga don ha ri Khasi.

3. Translate into Khasi:—

The camel has strength. I love my country. We live in a hut. They sacrifice to their god. God is kind and loving. I have found my hen. I have two hens. It is enough. Let us cut this fruit. We go up the hill. The hut is burnt. The night is dark. I buy two hens and two birds.

CHAPTER II

Articles

The Articles in Khasi are *u* and *ka*, which indicate (1) the singular number of nouns before which they are placed and, to some extent, (2) their gender, *u* being masculine and *ka* feminine.

Their common plural is *ki* which is either common or neuter in gender.

Sing.	Plu.
U Masi—bull or ox. Ka masi—cow.	Ki Masi—cows or bulls or oxen or cows and bulls or oxen together.
U blang—he goat Ka blang—she goat.	Ki blang.

The above articles are also used as personal pronouns in the third person (vide chapter on Pronouns).

The Gender of Singular nouns in Khasi is indicated only by the articles and not by inflections or changes in the nouns themselves. In the case of Plural Nouns the Gender is understood either from the context or is shown by the word *shynrang* (male) or *kynthei* (female) coming after them :—

Common.	Masc.	Fem.
Ki masi (cattle)	Ki masi shynrang. (bulls or oxen)	Ki masi kynthei (cows).
Ki syiar (fowls)	Ki syiar shynrang. (cocks).	Ki syiar kynthei (hens).

We may give other examples:—

Masc.	Fem:—	Plu. (common).
U khynnah (boy). U para (brother).	Ka khynnah (girl). Ka para (sister).	Ki khynnah. Ki para.

U khun (son).	Ka khun (daughter).	Ki khun.
U khla (tiger).	Ka khla (tigress)	Ki khla.
U ksew (dog).	Ka ksew (bitch).	Ki ksew.
U briw (man).	Ka briew (woman).	Ki briw.

But in current language the term *shynrang* or *kynthei* is often used with *u* or *ka* to emphasise sex distinction. We often say *U ksew shynrang* for dog, *Ka khla kynthei* for tigress, and *Ka dkhar kynthei* for a woman from foreign countries.

It is difficult to expect precise or exact forms of expression in the present stage of the development of the language ; and redundancy and verbosity are, from the very nature and structure of our language, as well as from poverty of vocabulary, unavoidable faults.

With regard to the use of *u* and *ka* we make the following observations :—

(1) *Persons*

When applied to persons, they mark Gender almost without exceptions:—

U Blei—(God).	Ka blei—(goddess).
U kpa (father).	Ka kmie (mother).
U kthaw (grand father or father-in-law).	Ka kiaw (grand-mother or mother in-law).
U syiem (king).	Ka syiem (queen).
U nongbylla (labourer).	Ka nongbylla (woman la- bourer).
U nonghikai (man teacher).	Ka nonghikai (woman teacher).
U kynrad (master).	Ka kynrad (mistress).
U trai (male owner).	Ka trai (female owner).

(2) *Animals*

When applied to animals in a general way, they indicate species rather than sex. This is best illustrated by the following names of animals with *u* or *ka* as their article prefixes arranged according to their different groups:—

*(a) Quadrupeds**With U*

U hati (elephant).
 U shynreh (buffalo).
 U mynthna (wild bull).
 U khla (tiger).
 U sing (lion).
 U suri (wolf).
 U myrsiang (jackal).
 U ksar (fox).
 U dyngkhied (porcupine).
 U shrieh (ape).
 U risang (squirrel).
 U kulai (horse).
 U ksew (dog).

With Ka

Ka dngiem (bear).
 Ka sniang (pig).
 Ka masi (cattle).
 Ka blang (goat).
 Ka skei (barking red deer).
 Ka sier (deer).
 Ka khiat (musk-deer).
 Ka miaw (cat).
 Ka khnai (rat).
 Ka kada (ass).
 Ka ut (camel).
 Ka 'langbrot (sheep).

From the above list it would appear that in the case of quadrupeds *u* is generally attached to animals which possess the qualities of strength, violence and cunning, while *ka* is attached to innocent and serviceable animals.

(b) Feathered animals

U pukni (vulture).	Ka khlieng (kite).
U klew (pea-fowl).	Ka 'lieng sngi (eagle).
U kohkarang (kind of horn bill).	Ka tyngab (crow).
U rynñiaw (a black sing- ing bird with a long tail).	Ka 'iarkhiar (partridge).
U phùd (gannet).	Ka syiar (fowl).
U sim-tyngwieng (water ouzel).	Ka han (duck).
U kbeit (kind of hawk).	Ka paro (pigeon).
U jalyeit (small singing bird).	Ka tuta (parrot).
	Ka sim ktieh (snipe).
U molna (a black bird of great imitative powers).	Ka lyntait (swallow).

The above are only a few examples, from which it will appear that *u* seems to be attached to the names of birds noted for their rareness, size, beauty and singing capacity. With respect to domestic and other ordinary birds, *ka* is the article generally prefixed. The following list is by no means exhaustive:—

Ka saro, ka sim ñng, ka sim khar, ka radha, ka mrit,
ka lyngdkhur, ka kyrngem, ka lorni, ka pait puraw,
ka sim-pieng, ka shoh thah, ka phreit, ka tyut.

(c) *Aquatic Animals*

Fish. Names of fish having round, smooth bodies, generally have *u* for their prefixes; e.g., U'kha thli. u'kha hyngki, u kha buwar, u sher, u'kha mukur, u doh jei, u main, u'kha bniang

Those having rough flat bodies have *ka* for their prefixes, e.g., ka 'kha saw, ka 'kha ski, ka shalynnai, ka 'kha koi, ka 'kha puthia.

But we say *u 'kha lad* (mahseer) and not *ka 'kha lad*, and this is done with reference to the size and strength of the fish as also to its comparative roundness of body.

(d) *Reptiles, insects, and worms*

Names of insects, both winged and creeping, generally have *u* for their articles. Here is a list of some of them:—

Winged

U kyieng (hornet), u ngap (bee), u skain (fly or mosquito), u dkhi, u dkhew, u ñianglyngur, u rlang.

But winged insects of innocent nature and of beautiful colour, have *ka* for their articles, e.g., ka thapbalieh (butterfly), ka 'ñiangsohphoh.

Creeping insect and reptiles

U dkhiew (ant).

Ka thapbawa (spider).

U wieh (worm).

Ka 'ñianglartham (scorpion).

U khñiang (worm).	Ka 'ñiangbshiah (lizard).
U bsein (snake).	Ka tyrpud (big lizard).
U ktia (centipede).	Ka dkar (tortoise).
U thliem (leech).	Ka kyrbei (mantis).

From the above examples it would appear that *u* is associated with strength, agility and poisonous nature; and *ka* strangely enough, with innocent and repulsiveness of form.

(3) *In-animate Objects*

(a) *Trees, vegetables, flowers &c.*

Fruit trees are generally masculine:—

U soh phán (jack-fruit), u soh ñiamtra (orange), u soh trun (pine-apple), u soh nongkhaw (pear), u kuai (betel nut), u soh mon (kind of wild fruit), &c.

But we sometimes attach *u* to some kinds of fruits and *ka* of their trees:—

U snep kor (cocoanut).	Ka dieng snep kor (cocoanut tree).
U soh pong (kind of fig).	Ka dieng soh pong (fig tree).
U sohlapoïat (wild cherry).	Ka dieng sohlapoïat (wild-cherry tree).

Names of flowers are also preceded by u:—

U 'tiew-kulab (rose), u 'tiew-jalyngksiang (rhododendron), u tiew-diengngai, u tiew-matjong.

But we say ka 'tiew-lasubon, ka 'tiew-lalyngngi.

So with Grass Kinds:—

U phlang (grass), u kba (paddy), u shken, u sieid, or u skong (bamboo kinds), u sder, u tynriw, u namlang, u kdait u spar, u tyrkhang (fern), u thri (cane), u pai (sugar cane).

Creepers and climbers have the same article prefix *u*:—

U ri (bean), u pathaw (pumpkin), u sohkhia (cucumber) u motor (pea), u sohlyngkait (wild creeper), u tympew (pan leaf).

So are vegetables and cereals:—

U kubi (cabbage) u tyrso (mustard), u sohbaingon, (egg plant), u phian (potato), u sohphlang, etc. U riwhadem (maize), u kew (grain), u sohriw, u krai (millet).

Trees (other than fruit trees) used as timber or wood may be divided into two classes:—

(1) Those of hard fibres with *u* as their prefix:—

U dieng blei (salwood), u sning (chestnut tree), u bylliat, u dieng tyrnem, u dieng ngai, u jalyngap-shymprong, u kreit.

(2) Those of less hard and durable nature with *ka*.

Ka kseh (pine), *ka bti*, *ka lakhar*, *ka lakait* (plantain tree), *ka dieng bai*, etc.

There are exceptions to the above rules but they are rare.

(b) *Minerals*

With regard to minerals the same principle based on qualities of hardness and softness deciding the use of *u* and *ka* seems applicable, as will appear from the following lists:—

U maw (stone).	Ka khyndew (earth).
U shyiap (sand)	Ka 'dew byrtha (clay).
U nar (iron).	Ka ksar (gold).
U isbad (steel).	Ka rupa (silver).
U paila (pearl).	Ka ktieh (mud).
U mawshun (lime stone).	Ka shun (lime).
U dewiong (coal).	Ka 'dewmet (dust).
U rnga (charcoal).	Ka dpei (ashes).

(c) *The elements &c.*

The elements and liquids have feminine articles:—

Ka ding (fire), *ka um* (water), *ka lyer* (air), *ka pyrthei* (earth), *ka jynhaw* (vapour), *ka ior* (snow).

But we say:—

U lyoh (cloud), u slap (rain), u phria (hail stone), u thah (frost).

(d) *Heavenly bodies*

With regard to heavenly bodies, we say, *u bnai* (moon), *u khlur* (star).

But *ka sngi* (sun or day) has the feminine prefix *ka*.

(e) Times and seasons generally have feminine prefixes:—

Ka snem (year), *ka sngi* (day), *ka taiew* (week), *ka li-iur* (summer), *ka tlang* (winter), *ka synrai* (autumn).

But we say *U bnai* (month).

(f) Bodily organs and limbs are generally feminine, with a few exceptions, as the following list will show:—

<i>U thyllieid</i> (tongue).	<i>U pdot</i> (throat).
<i>U budlum</i> (spine).	<i>U tangkru</i> (wind-pipe)
<i>U rupa tylli</i> (collar bone).	<i>U tor</i> (lungs).
<i>U lamjew</i> (muscle attached to the spine).	<i>U klong-snam</i> (heart).
<i>U thied</i> (blood vessel or sinew).	<i>shñiuh</i> (hair).

The other parts of the body are designated *ka*:—

Ka khlieh (head), *ka ryndang* (neck), *ka shyntur* (mouth), *ka khmat* (eye or face), *ka shkor* (ear), *ka khmut* (nose), *ka bniat* (tooth), *ka kti* (hand), *ka kjat* (foot), *ka shynriah'ti* (finger), *ka shynriah'jat* (toe), *ka shadem* (chest); *ka tymbuit* (elbow), *ka khohsiew* (knee), *ka matsohlah* (ankle), *ka kpoh* (belly), *ka syngkai* (loins), *ka 'nier bah* (stomach), *ka tdong* (tail), *ka sner* (feather), *ka thapniang* (wing).

(g) Abstract Ideas are feminine:—

<i>Ka bor</i> (strength).	<i>Ka jingpyrkhat</i> (thought).
<i>Ka buit</i> (mental resource or device).	<i>Ka jingstad</i> (wisdom).
<i>Ka jingbieit</i> (ignorance).	<i>Ka jingieit</i> (love).
<i>Ka nam</i> (fame).	<i>Ka jingngeit</i> (faith).
<i>Ka burom</i> (honour).	<i>Ka jingkyrmen</i> (hope).
<i>Ka akor</i> (behaviour).	<i>Ka jingsheptieng</i> (fear).
<i>Ka rukom</i> (custom).	<i>Ka jingshlur</i> (courage).
<i>Ka ain</i> (law).	<i>Ka jingshisha</i> (truth).
<i>Ka lad</i> (means).	<i>Ka jingmut</i> (mind).

(e) Eatables

With a few exceptions, raw materials of food seem generally to follow *u* and manufactured materials *ka*.

U khaw (rice).	Ka já (boiled rice).
U piat (onion).	Ka mluh (salt).
U rynsun (garlic).	Ka shini (sugar refined).
U sohmarit (pepper).	Ka mithai (sugar not refined).
U sohmynten (chilly).	Ka syrwa (soup).
U sying (ginger).	Ka jyntah (curry).
U shynrai (turmeric).	Ka umshit (rice or curry water).
U soh (fruit).	

But we say *u ruti* (loaf), *u kpu* (bread), *u atta* or *moida* (for flour), and *u sha* for tea leaf and *ka sha* for prepared tea.

(f) Tools

Tools used for hammering and digging are preceded by *u* while flat and duplicate tools and those used for polishing are designated *ka*.

U mohkhiew (koddali or hoe).	Ka wait (dao).
U nar-puh (pick axe).	Ka kurat (saw).
U nardung (rammer).	Ka rynda (plane).
U tyrnem (hammer).	Ka korni (trowel).
U sdie (axe).	Ka nap (tongs).
U budu (carpenter's brace).	Ka halai (pincers).
U borma (auger).	Ka khanshi (scissors).
U shalyngka (jumper).	Ka matang (square).
U shniah or paintali (chisel).	Ka syrti (razor).
U snar (wedge).	
U sawar (a plummet).	
U syrti (file).	

(g) Clothes

Clothes and dress are generally preceded by *ka*.

*For males**For females*

Ka jain-spong (turban).	Ka tapmoh-khlieh (head dress).
Ka sop'ti (coat).	Ka sopti kti (blouse).
Ka sop'ti poh (shirt).	Ka shimi (under coat).
Ka patlun (trousers).	Ka jain-sem (outer garment).
Ka bohkhaila (dhuti).	Ka jain-kyrshah (apron).

We have also *ka muja* (stocking), *ka juti* (shoe or boot), *ka jainkup* (wrapper).

Masculine prefixes are very rare, we say *u kpieng* (bead), *u pin* (a pin).

(h) Physical features

Names applied to physical features and scenery are generally feminine. Thus we say *ka ri thor* (plain), *ka them* (valley), *ka riat* (precipice), *ka ranab* (slope), *ka syng-it* (depressed place where two peaks meet), *ka khlaw jungle*, *ka 'law-lynnong* (bush), *ka wah* (river), *ka pung* or *ka nan* (lake), *ka pukri* (well), *ka ri shyiap* (desert), *ka duriaw* (sea).

But we say *u lum* for hill, *u mawsiang* for rock.

(i) Buildings, houses etc., are generally preceded by *ka*:—

Ka khyrdop (gate).	Ka kynroh (wall).
Ka surok (road).	Ka biar (ekra wall).
Ka jingkieng (bridge).	Ka shawrot (plin th).
Ka iing (house).	Ka baranda (verrandah).
Ka kamra (room).	Ka phyllaw (compound).
Ka jingkhang (door).	Ka kper (garden).
Ka shawkad (lintel).	Ka lynti (path).
Ka tbian (floor).	Ka nur (drain).
Ka sad (ceiling).	Ka jingkhang-ít (window).

But we say *u khnong* for a beam supporting the planks of the floor and *u rijied* for post.

Similarly the names given to the upper parts of a building are preceded by *u*:—

U bah tympha (wall plate).	U shan-khung (rafter).
U pyniar (batten).	U khanshi (truss).

(j) *Furniture and utensils*

We close our tedious lists with furniture. Thus we have *ka miej* (table), *ka shuki* (chair), *ka lyngknot* (low stool), *ka ben* (bench), *ka almari* (almirah), *ka it-khmih* (looking glass), *ka sharak* (lamp), *ku baje* (watch or clock), all preceded by *ka*.

With regard to cooking utensils, *u* is generally prefixed to pots, jars, bottles, etc., and *ka* to cups, plates, spoons, or other kinds of open utensils:—

U khiew-piang (brass water pot).	Ka pliang (plate).
U khiew ja (rice pot).	Ka khuri (cup).
U buiam (jar).	Ka siang (spoon).
U jok (jug).	Ka wait-tyngkrong (kitchen dao).
U ketli (kettle).	Ka 'tang-duma (hookah).
U khiew-shá (tea pot).	Ka tala (lock).
U bitor or bilor (bottle).	

But we say *u synsar* (broomstick), *u kynjri* (chain), *u tyllai* (rope), *u shabi* (key).

Diminutive I

The diminutive *i* is often substituted for *u* and *ka* as:—

(1) A diminutive form *e. g.*

U lum (hill).	I lum (hillock).
Ka wah (river).	i wah (rivulet).

The diminutive form is often used when we have in mind the comparison of an object with something bigger or stronger than itself. Thus in ordinary conversation we

would refer to an ant as simply *u dkhiew*, but when we compare the ant with an elephant, we would say *i dkhiew*.

U hati (elephant). I dkhiew (an ant).

(2) *I* is also often used either

(a) as a term of extreme love and respect. A boy always refer, for example, to his father and mother or to his teacher with the epithet *i*. And a person in inferior position generally uses *i* when he refers to his own superiors.

(b) or to show delicate connections. A man should never, speak of his father or mother-in-law without using *i*. e.g. *i. kthaw* (my father-in-law) *i kiaw* (my mother-in-law) *i kong* (my elder sister-in-law), *i kynum* (my brother-in-law).

(3) But it is also often used as a term of extreme contempt or dislike, e.g.

Nga'n sa pynthngad ia ito i nongshukor ha kawei ka sngi—I shall make that deceiver repent one day.

Exercise

1. Give the Khasi words with appropriate articles *u* or *ka* for:—

(a) Hill, curry, cloud onion, fire, tree or wood, fruit, pan leaf, grass, bamboo.

(b) Hair, neck, heart, liver, blood, thigh, spine, head, ear, hand, foot.

(c) Fish, bird, horse, tiger, vulture, fox, eagle, goat, jackal, crow, fowl.

(d) learning, love, strength, wisdom, accuser, thief, writer, faith, custom, thought, honour.

2. Put appropriate articles before these Khasi words and then give their English equivalents:—

(a) Lyngdkhur, tyut, lorni, 'khalad, ngap, thapbawa, dkar, thliem, skain, tyrpud.

(b) 'Tiew-jalyngksiang, kseh, sning, maw, ksiar, paila, dewiong, dpei, um, jynhaw, dieng, bnai, lyoh, shñiuh, tor, shyntur, tlang, liur, bniat.

3. Using the verbs (already given in Chapter I.) *kem* (catch), *hek* (drive or send away), *ai* (give), *don* (to have), *ang* (to open ones' mouth), *ong* (say), make 20 simple sentences with the above nouns (those given already in chapter I).

Suppression of Articles

Articles are suppressed when the attribute of things rather than the things themselves are expressed by the nouns:—

U long u Khristan—He is a Christian.

U long Khristan—He is Christian.

U long u ksew—(lit.) He is a dog.

U long ksew—He is dog, *i.e.*, he has the dog nature.

U long u kpa—He is a father.

U long kpa—(lit.) He is father, either in the sense that he has a fatherly nature or occupies the place of father.

Not only in the above sense, but in other senses, as when nouns are used as compliments of the verbs, the articles are omitted:—

U ioh tyngka—He gets money.

U leit lyngkha—He goes to the field.

U bam ja—He eats rice.

Ai khaw ia u nongkhong—Give the beggar rice.

U khot ksew ia nga—He calls me a dog.

In the above examples the nouns may be regarded either as independent nouns governed in the objective case by the preceding verb or as adjuncts of the verbs.

CHAPTER III

Nouns

Classification

All the nouns given as examples in the preceding chapter, and other nouns of similar nature which may be added to the different groups already given, are pure names applied to persons, animals and things in general, and may be called *common or class nouns*.

But we have other kinds of nouns which are either verbs used as nouns or verbs turned into nouns by means of prefixes. Such nouns may be called *verbal noun*.

Verbal Nouns, then, fall into two classes:—

(1) *Pure verbs used as nouns*. All the Khasi verbs may be used as nouns to show a certain mode or manner of being or action, and they are marked by the article *ka* coming immediately before them. We give a few examples:—

*Original Verbs.**Verbs used as Nouns.*

Nga leit (I go).

Ka leit jong nga (my going).

U Ksan u trei (Ksan works).

Ka trei u Ksan (Ksan's work or the work of Ksan).

U ieit (he loves).

Ka ieit jong u (his love).

(2) *Compound verbal nouns.*(a) Verbs with the prefix *jing*.

(i) To form abstract nouns:—

Ka jingbha (goodness).

Ka jingsniew (evil).

Ka jingkhlain (strength).

Ka jingtlot (weakness).

Ka jingieit (love).

Ka jingshun (hatred).

Ka jingstad (wisdom or learning).

Ka jingbieit (ignorance or folly).

Ka jingshisha (truth).

Ka jinglamler (lie).

Ka jingriewblei (godliness).

Ka jinglyngkar (licentiousness).

Ka jingbang (sweetness).

Ka jingblad (staleness).

(ii) *To show instrumentality.*

Ka jingkhāng—a thing to shut with *i.e.* door.

Ka jingbat—a thing to hold with, *i.e.* handle.

Ka jyn-(jing)-tah—a thing for eating together with rice *i.e.* curry.

Ka jingri—a thing to keep or rear, *i.e.* cattle.

(b) Verbs with the prefix *nong* (lit. one who) to form nouns showing agency, both in the active and passive senses:—

U nongmudui—one who accuses, *i.e.* accuser.

U nongpang—one who is ill, *i.e.* patient.

U nongpule—one who reads, *i.e.* reader.

U nongrah khuri—one who carries cups, cup-bearer.

Note on the Prefix *Ia*

It may be helpful to anticipate here what will have to be said when we come to *verbs* regarding the prefix *ia*.

Ia is always prefixed to verbs to show:—

Mutual or collective existence, action or opposition:—

Im—live.

ia-im—live in a collective sense.

ieit—love.

ia-ieit—love reciprocally.

trei—work.

ia-trei—work together.

bam—eat.

ia-bam—eat together.

shitom—be in trouble.

ia-shitom—share trouble together.

leh—do.

ia-leh—do against *i.e.* fight together.

tur—rush.

ia-tur—rush in a body.

When *jing* comes before the verbs with the prefix *ia* to form compound nouns, such nouns have the mutual or collective sense of the verbs:—

Jingieit—love.

Jingiaieit—mutual love.

Jingtrei—work.

Jingiatrei—doing work together or co-operation.

Jingshitom—trouble.

Jingiashitom—trouble shared together.

tur—rush.

Jingiatur—rushing together.

The same rule holds good with the prefix *nong*, showing agent. explained above:—

<i>Singular</i>	<i>Collective</i>
U nongbam—eater.	U nongiabam—persons eating together in a collective sense.
U nongpule—reader.	U nongiapule—in a collective sense, many people reading together.
U nongpyniap—one who kills i.e. murderer.	U nongiapyniap—murderers in a collective sense.

Collective nouns generally have singular articles before them. We say:—

<i>U paitbah</i> for crowd.	<i>Ka durbar</i> for durbar.
<i>U nongiasiat</i> for a company of archers.	<i>Ka iew</i> for bazar.
<i>U nongiashet</i> for conspirators.	<i>Ka kynhun</i> for company or flock.
<i>U shipai</i> for army.	<i>Ka jingiaseng</i> for meeting.

Nouns may therefore be divided into four kinds:—

- (1) Proper nouns—applied to proper names of person or things.
- (2) Class nouns—applied to things of the same class.
- (3) Compound nouns—manufactured from verbs with certain prefixes.
- (4) Collective nouns.

Gender and Number

The gender and number of nouns are indicated by their preceding articles already dealt with.

Case

For general purposes we may divide the cases into three as in English viz. the Nominative Possessive and the Objective Case.

Nominative Case. Ordinary, the Nominative case comes before its verbs. But it also comes after the verbs for the sake of emphasis:—

U ksew u bam ia ka ja—the dog eats the rice.

U bam u ksew ia ka ja or *la bam u ksew ia ka ja*—here the order is changed with the verb *bam* placed before its Nominative *u ksew*. And this may be noted as a peculiarity of the Khasi Language, cases being very frequent where sentences are commenced by the verbs.

The Objective Case after the Transitive Verbs. A full notice of this will be given when we come to verbs. For the present purpose it may be enough to say that the Objective cases are rarely governed by the transitive verbs. Take the following example:—

U ksew u bam ja—The dog eats rice.

The word *ja* (rice) may be explained in three different ways:—

- (a) As an objective case governed by the verb *bam* (eat).
- (b) As an objective case after the suppressed preposition *ia*, i.e. *U ksew u bam ia ka ja*.
- (c) As an adjunct or part of the verb *bam*. A host of examples may be cited in which nouns coming immediately after the verbs may be regarded as complements of their verbs. Here is an example:—

<i>Khasi</i>	<i>Lit. Eng.</i>	<i>Proper English</i>
<i>U leit lyngkha.</i>	He goes field.	He goes about his field work.

This does not mean exactly that he goes to the field which may be put in a more or less direct way of statement, e.g. *u leit sha* (to) *ka lyngkha*. It means that his going has its connection with the field either as his destination or as part of his work: the weight of meaning seems to be rather inclined to the latter alternative.

Here are other example:—

<i>Khasi</i>	<i>Lit. Eng.</i>	<i>Proper English</i>
U shong skul.	He sits school.	He is in school.
U trei sngi.	He works day.	He works as daily labourer.
U ap iing.	He waits house.	He stays at home to look after the house.

Direct and Indirect Objects

The writer is of opinion that the only case where the noun may be regarded as governed by the verb is when two objects follow the same verb as in the following example:—

Ai khaw ia u nongkhong. Give rice to the beggar, i.e. Give the beggar rice. The two objects *khaw* and *nongkhong* are not governed by the same transitive verb as in English. *Khaw* is objective case after the verb *ai* and *nongkhong* after the preposition *ia*. There is the object of the verb and the object of the preposition. The object of the preposition seems to correspond to the English Indirect Object and the object of the verb to the Direct Object.

The objective case with the preposition ordinarily comes after the verb, but it also precedes the verb for emphasis or expression of strong sentiments:—

Ia ki shnong jong pha la thang da ka ding
Te ia ka khun ka Seion la iehnoh kum ka sem ha bri-soh.

Your cities are burned, with fire.
And the daughter of Zion is left as a cottage in a vineyard.

Ia kiei kiei ba donburom la kren shaphang jong pha.

Glorious things are spoken of thee.

Ia Me, ia me hi, nga la leh pop.

Against Thee, Thee only, have I sinned.

The Possessive Case

The Possessive Case, or rather the idea of possession, is

generally shown by the order in which the nouns indicating the possessors and those showing the objects possessed are placed:—

U ksew u Manik—Manik's dog.

Ka kitab u Job—The book of Job.

From the above examples it will be seen that the object of possession comes first and the possessor second in order. The possessive case is not formed by inflection, but we have two little words which may be regarded as signs of the possessive case:—

(1) The prefix *jong*.

U ksew jong u Manik—Manik's dog.

Ka Gospel jong u Mathaios—Mathew's Gospel.

Jong is generally suppressed in ordinary conversation. But it is indispensable when emphasis made or when questions are asked and answered:—

U ksew jongno? U dei u jong u Manik.

This dog is whose? *i.e.* Whose dog is this? It is of Manik *i.e.* Manik's.

(2) The prefix *la*, which always comes before the noun in the objective case.

U ai *la*, u khun—He gives his *own* son.

But *la*, being almost equivalent to English *own*, may also be regarded as a kind of adjective showing possession and the noun following it may be regarded as objective case.

The Case of Address

The Case of Address is understood either from the context or the tone used:—It is often expressed by the prefix *Ko*, which is its proper sign, and almost equivalent to the English *O*:—

Ko khun, to ai ha nga ka dohnud jong me.

My son, give me thy heart.

Sometimes the noun is repeated with *Ko* for emphasis:—
Abraham, ko Abraham.

The form of address is very often commenced by the word *phi* (ye), as in English :—

Phi ki lum bah, balei phi ia ryngkoh kum ki 'lang shyn-rang?

Ye mountains, why ye skipped like rams ?

Exercises

1. Give the English equivalents of :—

(a) lùm, jyntah, lyoh, piat, ding, sying, soh, tymphew, kait.

(b) Shñiuh, ryndang, dohnud, snam, klong-snam, lybong, bud-lum, khlieh, kpoh, shkor.

(c) Dohkha, sim kulai, khla, pukni, ksar, 'liengsnagi, blang, myrsiang, tyngab, syiar, masi.

(d) Jingbang, jingiaieit, jingstad, jingieit, nongmudui, nongtuh.

(e) Wəh, jingkhlain, saro, shynrai, bnai, rupa, rupa-tylli, um, jing-ia-seng, shadem jingialeh, khnai, khñiang, hati, thied, sniang, sngi, khlor.

2. Put appropriate articles *U* or *Ka* before the above nouns.

CHAPTER IV

Verbs

As already seen, some classes of nouns (abstract, collective and others showing instrumentality and agency) are compounds made up of Verbs as their roots. And we may say that in Khasi the verbs are the roots from which not only the nouns but all the adjectives, are manufactured. This will be clear as we proceed. From this point of view the verbs may be regarded as the backbone of the Khasi Vocabulary.

We may begin, then, by giving a list of verbs in common use arranged in their different groups as they pertain to:—

Sensations

Ioh-i—see.
 peit—look.
 iohsngew—hear.
 sngap—listen.
 iw—smell.
 mad—taste.
 bam—eat.
 dih—drink.
 ktah—touch.
 sngew—feel.
 dait—bite.
 ang—open the mouth.
 ong—say.
 kren—speak.
 nguid—swallow.
 ud—groan under bodily pain.
 iam—weep or cry.

bat—hold.
 ot—cut.
 pom—cut.
 dem—bend.
 rong—carry.
 iuh—tread.
 jam—step.
 kiew—climb or go up.
 hiar—go down or descend.
 jngi—swim.
 kem—catch.
 rynsied—jump.
 ryngkang—jump across.
 kynrup—fall upon.

*Bodily condition or feelings.**Motions*

Shong—sit.
 thiah—stretch one's self or sleep.
 leit—go.

long—to be.
 koit—to be healthy.
 pang—to be ill.
 khlain—to be strong.
 tlot—to be weak.

iaid—walk.
 wan—come.
 ieng—stand.
 phet—run.
 phai—return.
 rung—enter.

*Some forms of deeds and
 action*

sar—sweep.
 phriang—spread.
 tap—cover.
 thang—burn.
 theh—pour.
 tah—to (1) take salt or curry
 with rice, (2) apply.
 tong—draw.
 tih—dig.
 thoh—write.
 pule—read.
 kup—put on.

Actions of animals

wiar—bark.
 pah—to produce different
 sounds by different ani-
 mals.
 puh—to peck.
 par—creep.
 jliah—lick or to lap with the
 tongue.
 her—fly.
 kyn-ih—to crow.

Weather, etc.

rang—to be fine as weather.
 slap—to rain.
 jhih—to be wet.

shit—to be hot.
 syaid—to be warm.
 khriat—to be cold.
 kha—give birth to.
 iap—die.
 im—live.
 jrong—to be long, tall or
 high.
 lyngkot—to be short.
 sawdong—square.
 pyllun—to be round.
 slem—to be long.
 kloï—to be ready or quick.
 jngai—to be far.
 jan—to be near.
 stang—to be thin.
 r'ben—to be thick.
 khim—to be narrow.
 iar—to be broad or wide
 kylluid—to be expansive or
 loose.

Taste, Smell, etc.

bang—to be sweet.
 blad—to be tasteless or stale.
 kthang—to be bitter.
 jew—to be sour or acid.
 iw-bih—to have sweet smell.
 iw-khong—to have bad smell.
 iw-tung—to have putrid smell.

*Qualities of things in
 general*

bha—to be good.
 sniew—to be bad.
 eh—to be hard.
 jem—to be soft.
 sngur—to be pure.
 nang—to be clever.

rkhiang—to be dry.
 dum—to be dark.
 shai—to be clear as weather.
 tyngshain—to shine.
 jngut—to be discoloured.

*Dimensions, Directions,
 etc.*

heh—to be large or big.
 khraw—to be great.
 rit—to be small.

Colour

lieh—to be white.
 iong—to be black.
 stem—to be yellow.
 saw—to be red.
 jyrngam—to be green or blue.
 bthuh—to be grey.
 phyrnai—to be bright.

Mental conditions, Morality, etc.

ieit—to love.
 isih—hate
 bitar—be angry.

bieit—to be foolish.
 thymmai—to be new.
 jot—to be ruined.
 rim—to be old.
 ni—to be fine.
 rew—to be coarse.
 itynnad—to be nice or beautiful.

isih—to be ugly.
 nep—to be sharp.
 luin—to be blunt.
 jemnud—to be gentle.
 khong—to be irritative.
 sngewbha—to be pleased.
 sngewsih—to be displeased.
 i-bha—to have a good look
 at a person *i.e.* fall in love.
 ibein—to despise or look down.
 diaw—to be down hearted.
 dukha—to be disappointed.
 kmen—to be joyful.
 hok—to be just or righteous.
 pop—to be sinful or unfair.
 khuid—to be pure or holy.
 tngit—to be polluted.
 jakhlia—to be dirty.
 nud—to dare.
 isynei—to have compassion.

Exercise A

In the following exercises, *u*, *ka ki* and *i* are used both as articles and third personal pronouns.

Translate into English

kpa—father.	u tnga—husband.	kmie—mother.
na—from.	da—with or by.	bad—and.
halor—on.	means of.	

U long u khynnah. U kpa u don u khun bad u ieit ia u. U kpa u ai soh ia u khun (a) Ka kmie ka ai ja ia u khun. (a) U khun u shim ia u soh bad ka ja. U mad ia ki. Ka ja ka bang, ong u khun. U soh u jew bad u kthang, ong u kpa. U dih ia ka um. Ka um ka blad. Ka shini ka thiang. U shet ia ka ja. U shet halor ka ding. U shet da u khaw bad ka um. U shet ha u khiew. Ka ja ka ih. U bam ja bad u tah da ka mluh.

II

Na—from.

Nga—I.

ruh—also.

U myrsiang u iohi ia ka blang. U kynrup bad u kem ia ka. U dait ia ka na ka ryndang. Ka snam ka mih na ka blang. Ka blang ka iap. U bam ia ka. Nga isynei ia ka blang.

Ka khlieng ka her ha suin. Ka paro ruh ka her. Ka khlieng ka iohi ia ka paro. Ka jngai na ka paro. Ka her sha ka paro. Ka jan sha ka paro. Ka kynrup ia ka paro. Ka paro ka hap. Ka hap halor ka khyndew. Ki khynnah ki shim ia ka. Ki shet bad ki bam ia ka.

III

Namar—for. Thngan—to be hungry. Sliang—to be thirsty. Poi—arrive or reach. Lehkai—play.

Ai khaw (a) ia ka syiar. Ka syiar ka kmen. Ka puh ia u khaw. Ka puh da ka khmut. Ka puh namar ba ka thngan. U ksew u jliah ia ka um da u thyllieid. U jliah namar ba u sliang. U sliang namar u mareh. U wan na ka wah. U ryngkang ia ka wah. U kiew ia u lum. U poi ha iing. U bsein u par ha um. U ang ia ka shyntur. U Kem ia ka doh-kha. U nguid ia ka.

U para bad ka para ki (b) ia shong halor ka synduk. Ki ia bam (b) ja. Ka ja ka don ha ka pliang. Ki dih um na ka khuri. Ki tah ja da ka pylleng bad ka mluh. Ki dih ka um bad ka dud. Ki (b) ia-ieng ha ka synduk. Ki mih na ka jingkhang. Ki ialeh kai halor u phlang ha kper.

IV

Theh (pour). Thang (burn).

Shong halor ka lyngknot. Bam ja. Dih um. Theh dud ha ka khuri. Tong shini da ka siang. Ot ia U ruti. Shong halor ka shuki. Bat ia u jok. U don ka dud. Shim ia u khiew. U don ka um. Sait ia ka pliang. Shong ha ka lyngknot. Thang ia ka sharak. Shim ia u Synsar. Sár ia ka iing. Sár ia ka mieij. Sár ia ka phyllaw. Sár ia ka kper. Tong um. Tong ha u khiew.

V

Shato—to.

U shñiuh u jrong. U briew u jrong. U tyllai u jrong. U lum u jrong. U dieng u jrong.

U briew u kiew ia u lum. U shrieh u kiew ia u dieng. U ryngkoh na u dieng sha u dieng. U briew u pom ia u dieng. U pom da u sdie bad ka wait. U shrieh u hap na u dieng. U krew u kynrup bad u dait ia u shrieh. U shrieh u iap.

VI

Ruh—also.

Kheit—pluck.

Nga kiew ia u lum. Nga iohi ia ka wah. Ka hiar na ki lum bad ki mawsiang. Ka iaid ia ka them. Halor ka them nga iohi ia ki dieng, ki sieid bad u phlang. Nga iohi ruh ia ki syntiew. Ki tap ia ka them. Ki syntiew ki lieh, ki saw, ki stem, ki jyrngam bad ki iong. Nga ieit ia ki syntiew. Nga kheit ia ki. Ki iwbi. Nga rah ia ki sha ki khun. Ki khun ki iohi ia ki syntiew. Ki sngewbha bad ki kmen.

VII

Namar—for.

We—ngi.

Ka briew ka pang ka shkor, ka pang ka khlieh, ka pang ka kpoh, ka kti, ki kjat, ka krung, u thylfield, ka nier-bah,—

baroh ka met ka pang. Ka briew ka ud bad ka iam. Ka iam namar ba ka pang. Nga isynei ia ka. Ngi ai shá, já bad dud ia ka. Ka dih dawai. Ka koit pat, ka iaid, ka shet ia, ka tong um, ka sar iing, ka sait ia 'ki khiew bad ki pliang, ka thang sharak, ka pule kot, ka thoh jingthoh; namar ba ka koit da ka jingpang. Mynta ka rykhe bad ka kmer.

(a) Mark the distinction between the object of the verb and the object of the proposition.

(b) The two different meanings of *ia* as (1) preposition governing the objective and (2) sign of combination should be noticed.

(c) The different meanings of *jrong* in the different combinations should be marked.

Exercise B

Translate into Khasi :—

When (haba). Now (mynta). Because (namar ba).

The rain falls. It falls from the clouds. Look, the earth is wet; the stones are wet; the grass is wet. Rain falls from the cloud. The water flows on the earth. It covers the grass. It flows to the river. Rain water is clear and pure when it falls from the sky. Now it flows on the ground. I fear to look, to look at the river. The water is dirty. It gives bad smell when it is red.

The sun rises. Look, it is bright. The earth is bright because the sun gives light. The earth is dry. The trees the grass, the stones, the flowers, look, all is dry.

Exercise C

(1) Write a short lesson on animals with the verbs *io hi dait*, *puh*, *shong*, *isih*, *itynnad*, *ieit*, *jrong*, *heh*, *rit*.

(2) Write a short conversational lesson on health, with the verbs, *koit*, *pang*, *slem*, *shibit*, *dih*, *da*, *phong*, *kup*, *thiah*, *iaid*.

Kinds of verbs

It would be convenient to class the verbs according to the parts of speech which immediately follow them, viz. (1) Prepositions which govern the coming nouns or Pronouns in the Objective cases, (2) Nouns which are either Objective case after the transitive verbs or which form parts of the verbs themselves with suppressed prepositions in the case of intransitives, (3) Verbs with some suppressed words, (4) the word *la* with the article *ka*.

For the sake of convenience, (1) and (2) may be illustrated and explained together :—

U leit sha skul (Prep.)—He goes *to* school in a general way.

U leit sha ka skul (with article)—He goes *to* a certain school.

U leit skul (noun)—He goes school (lit.)

In the first two examples we have the prep. *sha* (to) between the verb *leit* and the noun *skul*. But in the third example the prep. is omitted with an altered shade of meaning. When we say, *u leit sha skul*, the reference is simple and direct, and means that the destination connected with the going is the school. But when we say, *u leit skul*, it has reference not so much to destination as to the manner or aim connected with the act of going, and means that he goes to school as his duty or habitual practice.

U shong ha ka shuki—He sits on the chair.

U shong shuki—This may mean each one of the three, (1) as his habit of sitting, (2) officially (3) with an air of self importance.

The shades of meaning connected with the immediate attachment of nouns to verbs vary according to the context or the tone used. This will be clear from the following other examples:—

U leit sha Sohra—He goes to Cherra as distinct from other villages with a slight tincture of emphasis.

U leit Sohra—He goes to Cherra as a matter of course and as having reference to his usual habit of going to the place.

This needs further explanation. Suppose a foreigner or let us say, a person not familiar with the village, meets a Khasi going to Cherra, and ask him about his destination he would reply '*Nga'n leit sha Sohra*'. But if a familiar friend would ask the same question as a matter of formality, he would receive the reply '*Ngan leit Sohra*'.

U khla u kem ia ka blang—The tiger or leopard catches a goat.

U khla u kem blang—A tiger or leopard catches a goat or goats in a vague way as having reference to species rather than number.

From the above examples, it will appear that immediate attachment of nouns to verbs seems to indicate :

- (1) Familiarity or habitual mode of action—"*Nga leit Sohra*." "*Nga pule kot*."
- (2) Reference to kind or species rather than individuals or number—*u khla u kem blang*.

2. Noun Compounds attached to Verbs

We have a peculiar way of attaching the verb to its compound by means of the prefix *jing* as follows:—

<i>Khasi</i>	<i>Lit. Eng.</i>	<i>Proper Eng.</i>
<i>U leit jingleit.</i>	He goes the going.	He goes his journey.
<i>U wan jingwan.</i>	He comes the coming.	He returns from his journey.
<i>U trei jingtrei.</i>	He works the working.	He does his work.
<i>U bam jingbam.</i>	He eats the eating.	He eats food.
<i>U shoh jingshoh.</i>	He grinds the grinding.	He grinds spices.

Jingshoh, in the above reference, is applied technically to powder spices used in flavouring curry.

3. Verbs following Verbs (with *ba'n* suppressed)

Take the following examples:—

<i>Khasi</i>	<i>Lit. Eng.</i>	<i>Proper English</i>
U shong bam.	He sits eat.	He sits to eat or for eating.
U leit trei.	He goes work.	He goes to work or for work.
U khulom u bit thoh.	The pen fit writc.	The pen is fit to write with.

In all the above examples the verbs which are second in order show purpose or intention connected with the first verb, and may be regarded either as verbs serving the purpose of adverbs or as verbs dependent on the first verbs serving the purpose of infinitives, with *ba'n* suppressed. If we insert *ba'n* (to) between the pairs of verbs this will be made clear :—

U shong *ba'n* bam—He sits to eat.

U leit *ba'n* trei—He goes to work.

Une u khulom u bit *ba'n* thoh—This pen is fit to write with.

Ba'n is generally suppressed in conversation. But it is often used for the sake of emphasis, or when questions are replied :—

Nga kuah *ba'n* leit noh—I want to go.

Phi wan lei?—What have you come for?

Nga wan *ba'n* die jain—I come to sell cloths.

But no arbitrary rules can be fixed with regard to the use or suppression of *ba'n*, as it has much to do with taste and proper acquaintance with the genius of the language.

The use of *la* after the verb, in the sense of possession and as indicating a closer connection between the doer and his employment or pursuit, seem to deserve special notice. There are two different ways in which it comes after the verb :—

(a) With the article *ka* and a different verb following it :—

U leit la ka rep—He goes about his cultivation as his habitual work.

U leit la ka khai—He goes about his trading as his profession.

U am la ka bam—He persists in eating.

U am la ka thoh—He persists in writing

(b) The same verb repeated with the article *la* :—

Nga kyrpad ia u ba'n ym leit hynrei u leit la ka leit.

I beg of him not to go but he persists in going.

Nga bthah ia u ba'n ym pom ia u dieng, hynrei u pom la ka pom

I instructed him not to cut the tree but he cut it (inspite of my instruction)

Nga la ong ia u ban ym bam kuai, u bam la ka bam—

Inspite of my asking him not to eat betel nut he persisted in eating.

La coming between a verb repeated generally indicate with the doing of thing of one's own accord or persistence in doing it against order or request not to do it, as if to aggravate the offence

Note.—In passing, the verbs which follow *la* in the above examples may be regarded as verbs used as nouns, as they are preceded by the article *ka*.

Transitive and Intransitive Verbs

After examples given above we may divide the verbs into Transitive and Intransitive.

Transitive verbs; Verbs which govern the direct object or object of the thing may be called transitive verbs :—

U ai ja ia u ksew.

Intransitive verbs: All the other verbs are intransitive as they are followed by prepositions:—

U shoh ia u ksew.

U ieit ia nga.

Verbs and Personal Pronouns

Verbs cannot be used in Khasi without the pronominal articles, *u*, *ka*, *i*, and *ki*, preceding them, or to put it otherwise, they cannot come immediately after nouns as in English :--

U ksew u bam ja—The dog (he) eats rice.

Ka ksew ka bam ja—The bitch (she) eats rice.

Ki ksew ki bam ja—The dogs (they) eat rice.

In the above simple statements, *u*, *ka*, *i*, and *ki* both precede the nouns as articles and follow them as personal pronouns; and this useless repetition of the same words in apparently different senses is a source of temptation to foreigners who first learn Khasi to make blunders. It also puts the Khasi in the same difficulty when they begin to learn English.

Following the Khasi usage, a Khasi would naturally translate the above sentences as follows:—

The dog he eats rice.

The bitch she eats rice.

The dogs they eat rice.

And a foreigner beginning to learn Khasi would follow the English usage and say, incorrectly of course :

U ksew bam ja.

Ka ksew bam ja.

Ki ksew bam ja.

For the Interrogative Form of the Verbs, vide Chapter VII.

Voice

A sparing use of the passive voice in Khasi seems advisable. In current literature and in listening to the conversations of the natives the use of the passive voice in the form that we have it in English is of very rare occurrence; which seems to show that the Khasi is more inclined to

refer actions or events in a direct simple way as a primitive form of expression. You may go through chapters of the Khasi Bible or any extant publication without coming across a single sentence used in the passive voice. With this precaution in view, we note a few points regarding the use of the passive voice:—

(1) When the actor or the cause of an action is not mentioned, the object acted upon, with the preposition *ia*, is placed first in order, followed by the verb with the article *la*. We repeat the examples already cited in illustrating the objective case:—

Ia ki shnong jong pha la thang da ka ding.

Ia kiei kiei ba don burom la kren shaphang jong pha.

(2) When the actor or cause of action is mentioned, the object may come first or last in order:—

Ia kane ka hukum la ai da u Syiem.

or

La ai da u Syiem ia kane ka hukum.

This order is given by the king.

Let us see how literal translation of the following English sentences would be like:—

This slate is broken by John.

A rat is killed by a cat.

Rice is eaten by me.

Ia kane ka sleit la pynpait da u John.

Ia ka khnai la pyniap da ka miaw.

Ia ka ja la bam da nga.

The above renderings are only slavish imitations of the English passive form and do by no means make good Khasi. A Khasi in conversant with English, would put the ideas in the following shapes:—

U John u pynpait ia ka sleit.

Ka miaw ka pyniap ia ka khnai.

Nga bam ia ka ja.

He may begin with the verb, if he wants to make his statement emphatic:—

U pynpait u John ia ka sleit.

Ka pyniap ka miaw ia ka khnai.

Nga bam ma nga ia ka ja.

Or if he wants to be more emphatic he would begin with the objectives:—

Ia ka sleit u pynpait u John.

Ia ka khnai ka pyniap ka miaw.

Ia ka ja nga bam ma nga.

The writer is convinced that, except in cases where the actor is not mentioned, the form which comes nearest to the English passive voice is the last, *i.e.*, by placing the objectives first in order.

The Active voice has the same form as in English.

Moods

The Indicative Mood has the same form and use as in English and is not subject to any changes or inflections.

The Infinitive has *ba'n* (to) for its sign.

Nga kuah ba'n leit—I want to go.

(*Ba'n* is literally a combination of two little words *ba*, *yn'* the elision mark (') representing *y* and meaning *that will* or *that shall* and is also used to indicate future events or actions, e.g. Nga u ba'n iap—I who will die. It is not therefore used exclusively as a sign of the Infinitive Mood).

The *Subjunctive Mood* is mark by the word *lada*, generally and in the present tense, or *ba'n da*, in the past tense.

Lada phi ieit ia nga, to sumar ia ki hukum jong nga.

If you love me, keep my commandments.

Ba'n da nga tip ba u'n bitar nga'n ym kren kumta.

Had I known that he would be angry, I should not have spoken so.

The Imperative Mood. Command or request is generally understood either from the tone used or the context. But the prefix *to* is often attached to the verb as sign of the Imperative Mood. Its use is greatly determined by taste which has more or less connection with emphasis or musical purpose. In writing, command, request, contempt or respect are determined by the accompanying adverbs or phrases:—

(1) When a request is made in a respectful way, the words *seh*, *kein*, *phi* or *kein phi* generally come after the verb:—

To shong *seh*—Do sit down please.

To ai *kein sa ia nga*—Please give me (as my turn).

To shong *kein phi*—Do you sit down please.

(2) Contempt, harsh command, or address of familiarity, is shown by the word *lih* (for males) or *tun* (for females) and the phrases *me ong*, *pha ong*, and *phi ong*.

To shong, *lih*; to shong *tun*—Sit down, you.

To ai *mo* (me) *ong*; Ai *pha ong*—Give, you.

(3) When marked emphasis is intended, the verb is twice repeated, either for the purpose of command, prayer, or friendly request:—

Ai, to ai *ia ngi ka jingbam*—Give, oh give, us food.

Tenses

For the sake of convenience we may divide the Khasi Tenses into (1) the Present (2) the Past and (3) the Future. The fine distinctions of time connected with the sequences of tenses in advanced languages is not known in Khasi. In general conversation, especially in narrative, *la*, which is considered as a sign of the past tense, is always ignored, the occurrence of events in the past or present being indicated by the sense or context and not by the changes in the verbs. With this precaution in view we may lay down the following principles with regard to the use or suppression of *la*:—

(1) When we refer to the past in a vague or general sense, *la* is suppressed and only the Principal verb in its present form is used:—

Mynno phi wan?
When did you come?

Nga wan hynnin.
I came yesterday.

(2) *La* is prefixed to the verb when reference is made to a past action or event which has already been understood or settled between the persons speaking:—

Phi la ia shem bad u? Did you meet him? (either as an engagement imposed on the person asked or as showing an intention already understood.)

The emphatic form shown in English is marked by the word *kein*.

(3) *Lah* is also placed between *la* and the verb to mark complete performance of an action:—

Phi la lah bam ja?
Have you finished eating
your rice?

Hao'id nga la lah.
Yes, I have finished.

La lah is also used as *past perfect* when reference is made to two past actions coming in consecutive order:—

Nga la khot ia phi ynda nga la lah siat ia u khla.
I called you after I had shot the tiger.

But the proper management of *la* comes with usage and better familiarity with the language, and definite rules cannot be prescribed for it.

The Future Tense: Simple future is shown by:—

(1) The suffix 'n (yn) attached to the preceding personal pronouns. It indicates will, determination or simple future:—

Nga'n leit—I will go or shall go.

U Sawyer u'n leit—Sawyer will or shall go.

Ki brielw ki'n leit—The people will or shall go.

(2) By the article *sa* which comes between the pronoun and the verb to show emphasis:—

Nga'n sa leit— I will or shall go (I am sure of it).

(3) The suffix 'n with *da* is placed before the verb to mark the past future tense:—

Ba nga'n da tip ba phi'n sngewsih, nga'n da kren da kumwei.

If I knew that you would be displeased, I would have spoken otherwise.

Jin as adverb showing certainty of following a certain course of action is very often inserted between *da* and the verb.

Nga'n *jin* da kren da kumwei.

But *da* is often suppressed, especially when a negative idea is expressed:—

Lada Me la don hangne, u para jong ngi u'n ym iap.
If Thou hadst been here, our brother had not died.

Degrees of Comparison

In Khasi, degrees of comparison seem to go with the verbs rather than with adjectives.

The comparative degree is shown by the adverb *kham* (more) followed by *ban* (than):—

Ka ngap ka kham thiag ban ia ka shini.
Honey is sweeter than sugar.

But in conversation *ban* is always omitted without affecting the meaning, the preposition *ia* in itself being considered sufficient to show the comparison. We always say:—

Ka ngap ka kham thiag ia ka shini.

And when emphasis is made by the verb commencing the sentence, the comparative degree is shown without *kham*, and we say, without making mistake:—

Ka thiag ka ngap ia ka shini.
Sweeter is honey than sugar.

But no fixed rule can be prescribed for use or suppression of the comparative degree from *kham*, as it has so much to do with taste.

The superlative degree is shown by:—

(1) The adverbs *tam* or *eh* or both together:—

U long uba bha briew *tam* hapteng ki khun jong ki briew.
He is the fairest of the sons of men.

Na ki lai tylli ki kulai jong nga khlain *eh* uba iong.
Of my three horses the black one is the strongest.

U soh ñiamtra u long u soh uba thiang *tam eh* ha ki bri
jong nga.

Orange is the sweetest fruit in my orchard.

CHAPTER V

Pronouns

The Personal Pronouns

The Personal Pronouns are:—

	<i>Sing.</i>	<i>Plural.</i>
1st Person.	Nga—I. Me (masc.)	Ngi—we.
2nd Person.	Pha (fem.) Phi (common.) U—he.	Phi—you.
3rd Person.	Ka—she or it.	Ki—they.

Me or *pha* is the singular form of the second person (thou) applied to persons, animals and personified objects. When applied to persons it is used—

- (1) By superiors to their subordinates.
- (2) By grown up or elderly persons to young ones.
- (3) Between familiar friends.
- (4) To show contempt.

The Nominative case, both in the singular and plural, is understood by the relation of the pronouns to verbs and not by inflection.

When emphasis is made the pronoun is repeated:—

Nga nga long u Nongap langbrot uba bha.
I am the good shepherd.

Phi phi long na kane ka pyrthei.
Ye are of this world.

Me me long u Blei.
Thou art God.

Ma is also attached to the Personal Pronouns with the verb (impersonal) preceding it.

Dei ma nga, to wat sheptieng.
It is I, fear not.

When *ma* precedes the pronouns for double emphasis, the pronoun is repeated:—

Ma nga nga long u Dieng-soh-wain uba shisha.

I am the true vine.

But we cannot say, “Ma nga long etc.” without repeating the second *nga*.

In the future tense the repeated pronoun comes before and after the verb as follows:—

Ha kaba pha’n iap ma pha, hangta hi nga ruh nga’n iap.

Where thou diest, will I die.

Mano ba’n bam ja? Nga’n bam ma nga ong u ksew.

Who will eat rice? I (and no other) will eat, said the dog.

The possessive case in all the forms is shown by the prefix *jong* (of, pertaining or belong to).

<i>Khasi</i>	<i>Lit. Eng.</i>	<i>Proper Eng.</i>
Ka kti jong nga.	The hand of me.	My hand.
Ka kjat jong phi.	The foot of you.	Your foot.
Ka lyngkha jong ki.	The field of them.	Their field.

Jong as sign of the possessive case is sometimes suppressed in vulgar conversation. We hear people say, *u khun me*, for *u khun jong me*, *ka kmie me* for *ka kmie jong me* bad *ka lyngkha phi* for *ka lyngkha jong phi*.

But this rarely occurs in conversations between respectable and educated people or in writing.

Prepositions of one syllable generally govern the pronouns directly in the objective case:—

U ai ia nga—He gives me.

U ai ha nga—He gives to me (things near at hand).

U ai sha nga—He gives to me (things at a distance).

U ai na nga—He gives (beginning) from me.

U ai da nga—Instrumental, meaning either that I am the object given or that something is given through me.

When, however, the preposition contains more than one syllable, *jong* is placed between the preposition and the verb:—

U ieng *halor jong* (not *ia*) *nga*—He stands upon me.

U shong *hapoh jong nga*—He sits under me.

Retention of *ia*. We have seen that *ia* as sign of the objective case is suppressible before the nouns; but it cannot be suppressed before the pronouns. We should say:—

U ieit *ia nga* (or) *ia ngi*—He loves me or us.

U ieit *ia pha, ia me, (or) ia phi*—He loves her, him or you.

But we cannot under any circumstances say, *u ieit nga, u ieit phi, u ieit u, etc.*

Reflexive Pronouns

The following words are attached to personal Pronouns as signs of actions reflecting oneself:—

Lade (self). This word is used as sign of the reflexive pronoun either with or without *ia* as sign of the objective:—

U shoh *ia lade*—He beats himself.

When *ia* is suppressed, the meaning is not quite the same as when it is retained.

U leh *ia lade*—He does something to himself.

U leh *lade*—He does something himself.

U pynsniew *ia lade*—He does harm to himself.

U pynsniew *lade*—He himself does the harm.

Ma. *Ma* sometimes comes with *lade* to mark inward cogitation:—

U *ia tip bad ma lade*—(lit) He knows by or with himself.

Hi. *Hi* is also attached to personal pronouns to mark:—

(1) Self responsibility:—

U leh hi ia kane ka kam.

He does this work himself (of his own accord).

(2) Exclusion of others:—

Ei ba leh ia kane?

Who do this?

Nga leh hi ma nga.

I did it myself (without the help of others).

The Relative or Descriptive Pronouns

Strictly speaking, we have no relative pronouns in Khasi. Ideas of relation are indicated by affixing the third personal Pronoun *u*, *ka*, and *ki* to the word *ba* which shows condition or state of being and which is also affixed to verbs to form adjectives (vide chapter on adjectives). The compounds so made cannot properly be regarded as pure pronouns but are half relatives and half adjectives. This is best explained by illustrations:—

Let us take a simple English phrase, 'a good man.' In English we have only three little words to express what we mean. In Khasi we must have at least five words as follows:—

Eng.

Khasi

Lit. English

A good man. U briew u ba bha. A man who (is) good.

Let us see how this will work if we illustrate by sentences:—

Eng. This is the dog which I saw.

Khasi. Une u long u ksew u ba nga iohi.

Add the adjective black to dog:—

Eng. This is the black dog which I saw.

Khasi. Une u long u ksew u ba iong uba nga la iohi.

In the last sentence the Khasi is not wrong in structure. But frequent repetitions of *u-ba*, *ka-ba*, *ki-ba*, in a simple statement is bound to make the sentences intolerably jarring to the ear. So when the relative pronoun and the adjective come together as in the above sentence, a happy device is resorted to get rid of the first *u-ba* by means of elision. We knock out the letter *k* from *ksew*, substitute (') for it, do away with the first *u-ba* and we get this musical sentence:—

Une u long u 'sew iong uba nga la iohi.

For the subject of elision a separate chapter is reserved.

Uba, *kaba* and *kiba* follow immediately the nouns (antecedents if we can use the word) to which they are referred.

U ksew uba iong—A black dog.

U ksew uba nga la iohi—The dog which I saw.

But they also come after the personal pronouns, as in English:—

Nga uba dei ba'n iap—I who must die.

Phi kiba ieit ia nga—You who love me.

The word *ia*, as sign of the objective case, is often inserted by foreigners between the relative pronoun (or rather the substitute of the relative pronoun) and its antecedent to mark the objective case when the transitive verb follows it. Foreigners would say:—

U ksew ia uba nga la iohi,

not

U ksew uba nga la iohi.

But even if *ia* is understood as the necessary precedent of *uba*, it is generally suppressed by the Khasis when they write or speak.

The relative substitute has the same gender or case as its preceding noun or pronoun.

Demonstrative Pronouns

The Demonstrative Pronouns are formed by the combination of the articles *u*, *ka*, *ki* and the Diminutive *i* with such suffixes as *ne*, *ta*, *tai*, *to*, *tei*, *thie*, to indicate distance, nearness or direction of things spoken of.

Ne, indicates things near at hand, and is equivalent to English *this* or *these*, the number depending on the article prefix.

Une u brier—This man.
Kane ka brier—This woman.
Kine ki brier—These men.
Ine i khynnah—This (little) child.

Tai, refers to things at a distance, in place, and is equivalent to *that* or *those*:—

Utai u lum—That hill.
Katai ka masi—That cow.
Kitai ki brier—Those men.
Itai i lum—That hillock.

To, is also used to indicate things lying near the person spoken to:—

Uto u tyllai—That rope, (lying near the person or thing).
Kato ka khnai—That rat.
Kito ki khnai—Those rats.
Ito i thyrnia—That needle.

Ta, refers to things at a distance in time or place, or which are absent at the time of speaking:—

Uta u brier u'n pynjot ia nga.
That man will ruin me (referred to as absent at the time of speaking).
Uta u hati u la pyniap bun ki brier.
That elephant has killed many persons.
So with *kata*, *kita*, and *ita*.

Tei and *thie*. The suffixes *tei*, and *thie*, are used when we speak of things at a distance with reference to their respective directions as they be upward or downward from the speaker:—

Utei u lum—That hill (with reference to elevation).

Ka thie ka riāt—That precipice (with reference to depression).

So with *kitei*, *kithie*, *itei*, *ithie*.

Exercise

Nga ai. Nga ai ia me. Nga ai ia pha. Nga ai ia phi.
Nga ai ia ki. Ai ia nga. Ai ia ki. Ai ia u. Phi ai ia ki.
Ai ka jain jong phi. Ai u khulom jong nga. Shim ka
kitab jong u. Shong ha iing jong ki. Bam ia ka ja jong u.

U wan sha nga. Ki bred ha u. Ki ap ia nga. Ki wan
na nga. Ki pynkren da nga. Nga bred ia ka jain halor
jong phi. Ka um ka tuid hapoh jong ki.

II

Kane ka iing jong nga. Kitai ki briew ki iaid ha surok.
Uto u khulom u don ha ka kti jong phi. Ki thie ki briew ki
ia jngi ha ka wah. Katei ka tyngab ka her ha suin. Ine i
khnai i par halor ka miej. Uta u briew u long uba bha. Ki
briew kiba bha ki im suk. U ksew uba jong u dait ia ka
syiar. Ngi kiba dei ba'n iap.

III

Nga thaw hi ia kane ka synduk. Haba nga thaw ia ka
nga tied ia lade da u tyrnem. Ka kti jong nga ka la mynsaw.
Nga pynmysaw lade. Nga pyrkhat tang bad ma lade ia
kane ka kam. Nga leh hi ia kiei kiei baroh.

Translate into Khasi, showing proper emphasis:—

It is I whom you met. I am the resurrection and the life. Where you will go, I will be there. We know the place and can cross the jungle. My name is Sjang, I am dying without rice, but they have rice to eat. From everlasting to everlasting thou art God.

Correct the mistakes in:—

Ai ja nga. Phi shoh u ksew. Ia ka sim la johi da ngi.
Ma nga long lok jong phi. U khynnah u shong halor phi.
Nga ieit ia phi. Shong halor kane lyngknot. Ma phi dih ka um.

CHAPTER VI

Adjectives or Descriptive words, phrases or Clauses

The Adjectives may be classed as follows:—

(1) Adjective phrases or clauses with descriptive pronouns *uba*, *kaba*, *iba*, *kiba*:—

Khasi—U briew uba bha.

English—A good man.

Lit. Eng.—A man who (is) good.

Khasi—Ka briew kaba bha-briew.

English—A fair woman.

Lit. Eng.—A woman who (is) goodly (in person).

To the above class belong the Adjectives of quality. We give some other examples:—

U kulai uba iong—	for	a black horse.
U briew uba khlain—		a strong man.
Ka ja kaba khluid—		hot rice.
Ka syiar kaba saw—		a red hen.
Ka lyer kaba sngur—		a pure air.
U khynnah uba stad—		a clever boy.
Ka masi kaba sngaid—		a fat cow.
I dkhiew iba rit—		a small ant.
U dieng uba jrong—		a tall tree.
U maw uba khja—		a heavy stone.
Ka sha kaba thiang—		a sweet tea.
U soh uba jew—		a sour fruit.
Ka tlang kaba khriat—		a cold winter.
Ka khyndew kaba seisoh—		a fruitful soil.

Sometimes the prefixes *u*, *ka*, *i* and *ki* are not used with *ba* and we hear people speak of 'Ka syiar ba saw', 'Ka ri babha,' 'Ka um ba sngur,' etc. But this is, to say the least, a loose way of talking which may be admissible only in versification or when we refer to things in a vague or general way.

But the adjective or descriptive word may follow immediately the noun qualified or described but with a different shade of meaning. We can say "U kulai iong" instead of "U kulai uba iong" or "U riew khlain" instead of "U briew uba khlain", but the meaning is not quite the same. And this may best be illustrated by examples:—

"U shong ha u kulai uba saw." This only means that the horse of the rider is of red colour. But when we say, "U shong ha u kulai saw," it may either mean that there is a reference to other horses of different colours, or that preference is made to the red horse by the rider.

When the adjective or the word having the force of an adjective immediately follows the noun it seems to indicate contrast, comparison or selection.

(2) Verbs or verbal phrases having the force adjectives.

Khasi	English
Ka kamra bam.	A dining room.
Ka khanshi khap shñiuh.	Scissors for cutting hair.
U soh thad.	Dried fruit.
U 'sewbeh mrad.	Hunting dog.
U khiew shet ja.	Cooking pot (for rice).

(3) Nouns used as adjectives following immediately the nouns qualified:—

Khasi	English
Ka duwan <i>rnong</i> .	The brazen altar.
Ka khuri <i>ksiar</i> .	The golden cup.
U kulai <i>dieng</i> .	The wooden horse.
Ka iing <i>maw</i> .	The stone house.
Ka synduk <i>khaw</i> .	Rice box.
Ka lieng <i>suin</i> .	An air-ship.
U khynnah <i>samla</i> .	A young lad.
U tymmen <i>briew</i> .	Aged person.
Ka jingiaid <i>pyrthei</i> .	A world tour.

It may be noted that, ordinarily, the ~~kinds of adjectives~~ manufactured above follow the nouns and do not precede them as in English. But they may precede the nouns when emphasis is made:—

“Ko kynthei, kaba khraw ka jingngeit jong pha.”

“Woman, great is thy faith.”

“Kaba donburom long ka kyrteng jong me ha ka khyndew baroh.”

“Excellent is thy name in all the earth.”

U shong ha uba heh u kulai.

He rides on a big horse.

(4) Nouns with *jing* and *nong* used as adjectives.

Khasi	English
Ka iing jingkhawai.	House of feasting.
Ka ri jingstad.	Land of wisdom.
U dieng jingtip.	Tree of knowledge.
Ka sngi jingsngewbha.	Day of pleasure.
U rangbah nongtrei.	Chief builder
U khynnah nongtuh.	A boy of thievish disposition.
U 'riew nongwei.	A stranger.
Ka khmat nongshukor.	The face of a deceiver.

(5) The Numerals. The numbers up to ten are as follows:

Wei (one), *ar* (two), *lai* (three), *saw* (four), *san* (five), *hynriew* (six), *hynñiew* (seven), *phra* (eight), *khyndai* (nine), *shiphew* (ten).

The relation of the numbers to ten up to nineteen is shown by the prefix *khad* (which signifies “ten plus”). Thus, we say *khadwei* (ten plus one) for eleven, *khadar* (ten plus two) for twelve, etc. up to *khad khyndai* (ten plus nine), or nineteen.

For twenty, thirty, forty, etc. up to ninety we only prefix the number of tens to ten, thus:—

arphew (two tens) *laiphew* (three tens) etc. up to *khyndai phew* (nine tens).

We repeat the fractions of tens after every ten:—

Arphew wei (two tens one) for twenty one, *arphew ar* (two tens two) for twenty two, etc. up to *shispah* for one hundred.

For the figures after one hundred (*shispah*) we follow the same course as in the above.

Cardinal and Ordinal Numbers

(1) When Cardinal numbers are used they are placed before the nouns, and with exception of *wei*, (one) they are used together either with the word *ngut* (attached to persons) or *tylli* (attached to animals and things).

Ngut or *tylli* means units or heads.

Uwei u briew	...	one man.
Arngut ki briew	...	two men.
Lai ngut ki briew	...	three men.

etc. up to any number of persons.

But we say:—

Uwei u ksew	...	one dog.
Artylli ki ksew	...	two dogs.
Lai tylli ki ksew	...	three dogs.
Uwei u dieng	...	one tree.

etc. up to any number of things or animals.

The articles are necessary before every noun used with the cardinal numbers. It is wrong to say:—

Uwei ksew, arngut briew, lai tylli dieng, etc.

(2) The Ordinal Numbers are placed after the nouns without *ngut* or *tylli*.

U long u khynnah uba *nyngkong* ha ka klas.
He is the first boy in the class.

U Ram u long u khynnah uba *san*.
Ram is the fifth boy.

But they may precede the nouns for emphasis:—

U long uba *nyngkong* u Phareng uba wan sha ri Khasi.
He was the first European who came to Khasi.

The Ordinal numbers are always used with the descriptive pronouns, *uba*, *kaba*, *iba*, *kiba*.

Degrees of Comparison

For the degrees of comparison, please vide the Chapter on Verbs.

Exercises

Translate into English:—

A

Ka miaw kaba iong. Ka syiar kaba lieh. Ka blang kaba sngaid. U bysein uba irong. Ka lyntang kaba jhieh. U dkhiew uba minot. Ka dkar kaba suki. U kulai uba stet. U sohtrun uba jew. U soh oieng (mango) uba thiang. U maw uba heh. Ka ksiar kaba phyrnai. U shñiuh uba saw. U paintali uba nep. Ka syrti kaba luin. Ka sopti kaba itynnad. U soh niamtra uba blad. Ka jyntah kaba bang. Ka kamra kaba heh. Ka jainspong kaba stem. Ka phyllaw kaba khim.

B

Ka surok kali. U tyrnem dieng. Ka juti jain. U khiew khyndew. Ka dabor rnong. Ka kper syntiew. Ka kali masi. Ka synduk nar. Ka khyrdop dieng. Ka bor khla. Ka buit myrsiang. U kynjri ksiar. Ka sharak rupa.

Ka bniat hati. Ka snieh dngiem. Ka sher sim. U khynnah skul. Ka lieng suin. Ka khnai ing. Ka kjat hati. U lum bah. Ka snep dohkha. U thied snam. Ka tdong masi. U masi khlaw. Ka khmat khlieng. U speh (quilts) dyngkhied. U dieng sning. Ka um soh. Ka dpei dewiong. Ka buit rangbah. Ka akor Sohra. Ka ain Bilat. U khaw Khasi. U syntiew phlang. Ka shuki thri. U bitor kiad. Ka pla snieh.

C

Ka ing shad. Ka kurat ot dieng. Ka jain kup. Ka um khriat. Ka khuri dih sha. Ka mar (property) nongtuh. Ka ing nongbuaid. U mohkhiew puh ktieh. Ka jain ñiad. U'sew beh. Ka miaw bam khnai. Ka sniang bam jhur.

D

Ka lyer kaba sngur ka beh. U khynnah uba stad u burom ia la u kpa bad ka kmie. I dkhiew iba rit i trei minot. U rah ia u maw uba khia. Ki khynnah ki bam ia ki soh kiba jew. Ki masi kiba sngaid ki ring kali. Ka syiar kaba rit ka kha ka pylleng kaba heh. Nga pom ia u dieng uba jrong. Ka sha jong phi ka long kaba thieng.

E

U shong ha ka kamra bam. Ka um kaba sngur ka don ha ka khuri ksiar. Nga shong ha ka ing maw. Nga iashem ha surok ia u tymmen.

CHAPTER VII

Particles : Conjunctives and Adversatives, Prepositions, Interjections, etc.*1. Conjunctives and Adversatives*

Ba—that, also indicating qualities of things.	naba—for.
la—sign of past tense.	namar—for or because.
lá—although, even.	haba—when.
em—no.	lada—if.
ym—not.	kumba—as.
de—also, too.	kumta—so.
te—then.	katba—while.
ko—sign of address.	kumne—thus.
to—showing consent or sign of the imp. mood.	lane—or.
pa—sign of repetition of actions.	lymne—nor.
bad—and.	ynda—when.
ruh—also.	pynban—yet.
ioh or ioh ba—lest.	hynrei—but.
kum—as, like.	lymda—unless.
ho-oid—yes.	ade—possibly, perchance.
	lehse—perhaps.
	kumno kumno—whatsoever.

2. Prepositions or words showing the relation of things.

ia—sign of the objective case.	hajan, shajan—near.
ha—in, to.	harud, sharud—by, beside.
sha—to.	shuwa—before.
halor, shalor—on, upon, over.	hadien—after.
hapoh, shapoh—inside.	pyrshah—against.
habar, shabar—outside.	lyndet—behind.
haduh, shaduh—up to, as far as.	lyngba—through.

3. Interjections

Wa!—to express surprise or deep disappointment.
Waw! Waw Mei!—to express horror.

- Ani!—to express pain of body or mental agony.
 Adi, ada, adu, adaw!—to express sudden or painful affection.
 Shish!—to express disgust, remorse, or disappointment.
 Yw (yew)!—to express scorn or deep disgust.
 Ew!—to express mixed surprise and fear.
 Ah!, Oh! —same as English.
 Adur! Adur lanot!—a-lack-a-day.
 Adur ban shot—showing disappointment.
 Kok!—It serves you right.
 Hei!—Exclamation showing mistake.
 Det!—showing disapproval.
 Oho!—exclamation showing satisfaction.
 Phui!—to call down ill luck on a person's attempts.
 Ei!—calling a person aloud.
 Pheit!—term of contempt or disapproval.

Exercise

Translate into English

(i) Ha kawei ka sngi arngut ki briew, u Ram bad u Mon, ki la ia leit khwai dohkha. Te ynda ki la ia iaid jngai u Ram u la thait bad u la ong ia u Mon, "To ngi'n ia shong thait khyndiat, namar ka dang jngai ka lynti ba ngi'n poi sha wah" U mon u la kiew halor uwei u maw uba jrong. Hynrei u Ram, namar ba u la thait eh, u la shong ha lyeit u maw. U Mon u la ong, "Ioh wan poi ka dngiem lane u khla, to kiew noh shane sha nga, namar lada phi'n sah hangto, ka long ka jaka kaba ma shibun." U Ram u la ong, "Lehse ka long kumta kumba phi ong, hynrei haba nga la thait eh kumne, la ka long kumno kumno, ka bha ba nga'n sah hangne." Katba ki dang iakren kumne, kut ruh ym pat kut ka ktien, ki la iohi na jngai ia uwei u khla uba heh ba u wan sha ki. Hangta u Mon u la hiar nalar maw bad ki la iarieh baroh arngut ha tyngkhap maw.

(ii) Kumta ka long, bad kumta kan iai long ruh, katba dang sah ka pyrthei. Ki wah baroh ki tuid na ryngkew sha duriaw. Ka um na ka duriaw ka kiew sha suin bad ka kylla lyoh. Katba ka dang sah ha suin ka long tang ka

jynhaw um lane u lyoh, hynrei haba ka hap na suin ka hap ha ka rukom kum ka um-jer, lane u slap lane u phria. Ha ki ri kiba khriat eh ka kylla dur kum ka ior lane u thah, ka um ka don ha ka suin bneng, te lymda ka don ka um ha ka suin bneng, ki met jong ngi ki'n tyrkhong haduh ba u briew bad u mrad ki'm lah im. Ka lyer ka long kum ka kali suin bad ka kit ia ka um kaba don halor ka suin sha ki ri k'ba pher ba pher kylleng sawdong ka pyrthei.

(iii) Peit bha ia u khynnah bad to ong phi pyrkhat kumno shaphang jong u. Peit kumno ba u khih, u mareh, u rykhie bad u iam, u pyrthuh kat kaba phi leh. Phi lah ba'n ong u'n kylla da kumno lashai la shisngi? U lah ba'n kylla long u nongbishar, u 'riewsaidthma, u nongialap niam, u nongkit-nong, u nongkhai, u nongtuh, lane u nongpyniap briew. Lada phi'n aili ia u ba u'n leh katba u mon, kiei kiei ki'n kut ha kaba u'n pynkthang ha ba'n da biang ia ka jingim jong phi ka kmie bad u kpa. Hynrei haba phi pyn-iaid ia u ha ka lynti kaba dei, u'n kylla long u briew uba bha bad uba stad. Ki briew baroh ki'n iei ia u bad phi'n ioh na u tang ka jingntgen bad ka jingsuk.

(iv) "Ani! nga la iap," ong u nongpang. "Waw! ka jinjar kat ka jong nga ym don," ong u nongkhrong, haba um don khaw shuh ba'n shet ja. "Adur lanot! mano ba'n khmih pat ia nga?" ong ka 'riew khynthei ynda u tnga jong ka u la iap bad la sah khunswet ki khun jong ka. "Shish! ka lynti shnong kaba la jakhlia sat". ong u doktor, haba u leit jngoh pang. "Wa! nga'm ithuh shuh ia phi, phi la kylla dur katne katne." "Ew! u don u 'sein-iong uba kat u kli shylliah; wat leit shang shajan kata ka krem" "Yiw, nga'n nai!" ong ka hynmen haba ka iohi ba u para jong ka u buaid kiad. "Ah! ka jiniap, hangno ka sni jong pha? Ah! ka jingtep, hangno ka jingjop thiaw ka jong pha?"

(v) Lymda u long U Trai uba ha ka liang jong ngi, to ki'n ong ki Isreal mynta; lymda u la long U Trai ha ka liang jong ngi, mynba ki briew ki ieng pyrshah ia ngi; hangta te ki la nguid im ia ngi haba ka jingbitar jong ki ka meh lep ia ngi; hangta ki um ki la tyllap ia ngi, ka um bah ka la shlei halor ka mynsiem jong ngi.

Naba lada phi'n pynbha shisha ia ki lynti jong phi bad

ia ki jingleh jong phi: lada phi'n leh hok shisha shapnang u briew bad u para marjan jong u; lada phi'm ban bein ia u nongwei, ia u khunswet bad ia ka 'riew kynthai, bad phi'm pynmih ia ka snam ba lui-lui ha kane ka jaka, lymne leit bud ia kiwei pat ki blei ia ka ba'n sniew ia lade; kumta te nga'n pynsah ia phi ha kane ka jaka, ha ka ri kaba nga la ai ha ki kpa jong phi naduh mynbarim ha la karta kein. (Jer. 7: 5: 7).

Nga long uta u briew uba la shem ka jing jynjar na u dieng ka jingbitar jong u. U la ialam bad u la pyniaid ia nga ha ka jingdum, te ym ha ka jingshai. Da shisha pyrshah ia nga u phai pa u phai pat da la ka kti baroh shi sngi (Jingruai sngew. 3: 1: 3).

Ah ba'n da nga long kum ha ki bnai kiba mynshuwa, kumba ha kita ki sngi mynba u Blei u la ju sumar ia nga: mynba ka sharak jong u ka la tyngshain halor ka khlieh jong nga bad ha ka jingshai jong U nga la iaiaid lyngba ia ka jingdum: kumba nga la long ha ki sngi ka jingih jong nga, mynba ka jingiasyllok U Blei ka la don halor ka iing jain jong nga. (Job. 29: 2. 4).

4. Interrogatives

Questions are shown:—

(1) Generally by a certain intonation of voice in speaking or simply by the mark (?) of question in writing, without changing the order or arrangement of words as in English:—

“U 'la basa u lah ba'n kylla ia la kaba thoh dak?”

“Me lah ba'n pyndap ia ka snep jong u da ki nar don sngáp?”

(2) By the phrase, *ne em* (or not) coming either in the middle or at the end of the sentence:—

“Ka bit ne em ba'n ai khajna (tribute) ha u Kaisar?”

“Phi'n leit bad nga, ne em?”

(3) By the word *aiu* (what) and *balei* (why), whether beginning or ending the sentence and the word *hato* which is an emphatic form of questioning.

Ordinarily *aiu* follows the verb:—

“Ruton, phi la leh aiu ha kane ka sngi?”

But it may precede the verb for emphasis:—

“Aiu nga'n ai ia phi na ka bynta ka jingleh bha jong phi?”

The same rule is applicable to the use of *balei*:—

“Ah Saul, Saul: balei me pynshitom bein ia nga?”

“Phi kylli kumta ia nga balei?”

Hato always begins the questions:—

“Hato nga la long ka ri khlaw ha u Isrel?”

“Hato phi'm shym la tip? phi'm shym la ioh sngew?”

(4) By the compounds made with the interrogative endings *ei* and *no*, which are combined with.

(a) The relative form (3rd. person) where reference is had to things, animals and persons:—

U-ei.

U-no.

Ka-ei.

Ka-no.

Ki-ei.

Ki-no.

“Uei u ba'n leit?” (Who will go?).

“Kaei ka kyrteng jong phi?” (What is your name?)

“Kiei kine kiba ieng hangne?” (Who are these who stand here?).

The edding *no* seems to differ from *ei* in that it indicates a more limited and specific reference.

Uno u lum Shillong?—Which (of a group of peaks) is the Shillong peak?

Kano ka ing jong phi?—Which is your house?

Kino ki briew ki ba'n leit bad nga?—Which men will go with me?

(b) Prepositions and some other words to mark *direction*, *instrumentality*, *time*, *number*, *quantity*. etc. :—

Haei—where

Kumei—like what.

Shaei—whither.

hano—to whom (person).

Naei—where from.

shano—where to (place).

daei—with what (instrumen- tality).	nano—from whom (person). dano—by whom (person).
bad ei—with what (com- bination).	badno—with whom (do). ia-no—whom (do).

We have other interrogative prefixes combined with *no* only:—

Kumno—how.

Mynno—when ? referring to the past time.

Iano—when ? referring to the future.

Katno—how much or how many.

Exercise

Translate into Khasi:—

(1) What is your name ? When did you come to Shillong ? When will you go to Sylhet ? Why are you late ? Who are you that you should come to disturb me ? Can you break this rope ? Have I become your enemy because I spoke the truth ? Where shall I put this bamboo ? How did you get this basket ? Which of these boys is your son ? Which of these men will you take ? How many arrows have you shot ? Do you plant oranges in your orchard ? When did the Aeroplane visit Shillong ?

(2) Hallo ! Mr. Frog, are you also here ? Alack-a-day ! I am undone ; my property is all gone. Tush ! don't despise the poor old man ; he is in distress. Oh wonder of wonders ! What did I see before me ? The dead body of my husband ! Fy ! I challenge the law and justice.

Translate into English:—

Kum ba'n kem ia u nongtuh, phi la mih noh bad ki waitlam bad ki dieng duh ruh ? Uei uba la sngew ia ka jing-pynbna jong ngi ? Uei uba la ñiew bein ia ka sngi jong kiei kiei kiba rit ? Hangno uba la dang kha shen u Syiem ki Jiw ? Iano phi ia wad ? Ko Judas, da ka jingdoh me die noh ia u khun u brieve ? Me'm shym la ia kut shi suka bad nga ? Ka'm bit ia nga ba'n leh ia kaba nga mon da la ki jong ? Ne ka

khmat jong me ka long kaba sniew naba nga long uba bha? Me iohsngew aiu ba kine ki ia ong? Na kino ba ki syiem ka pyrthei ki shim khrong lane khajna? Na la ki khun hi, ne na ki nongwei? Hato phi long kiba bieit katta katta? U la kylli ia ki, kaci ka kyrteng kane ka shnong bad hangno ki don ki iing shongbasa ki nongwei? Naei phi ioh ia kine ki soh? Daei phi tei ia kane ka iing? U la kylli ia ki, nangno phi ia wan bad shano phi'n ia leit? Kumno phi thung ia kine ki kubi? Iathuh kloia ia nga, phi'n leit ne em? Haba nga nang ia khang ba me'n ym phong ia kane ka sopti ba me khriat, hato balei me phong? U brieve u long aiu ba me kynmaw ia u? Bad u khun u brieve ba me wan khmih ia u? Katno sien shi sngi phi bam ja? Katno phi thied ia une u masi?

CHAPTER VIII

The Adverbs Part I

In Khasi, the adverbs fall into two main classes: those which have a general meaning and are applicable to different kinds of verbs and those which have a specific meaning and are confined in their application only to one or very few other verbs ; and may be considered as part and parcel of the verb itself. These kinds of adverbs may fitly be called the *Common Adverbs*.

Common Adverbs. These again may be sub-divided as follows:—

(1) *Verbs or Adjectives used as Adverbs:* In this class are included all the verbs having the force of Adjectives. Here are a few of them:—

Leh bha—do well.

Leh sniew—do evil.

Leh suki—do slowly.

Leh ryntih—do in proper order.

Leh bniah—attending to circumstantial details.

Leh ibein—do (treat) scornfully.

Leh sbun—do kindly.

The modifying words used above are attached not only to the verb (leh), but also to other verbs of different natures. We may say, *kren* (speak) *bha*, *trei* (work) *bha*, *ieit* (love) *bha*, *shun* (hate) *bha*, *bain* (eat) *bha*, etc. So with the other words of this class used as adverbs.

(2) *Adverbs of time:*—

Naduh—since.

haduh—until.

kloi or kloi kloi—quickly.

kloi lan—in no time.

khala khala—soon.

jang jang—very soon.

haba—when.

katba—while.

tang or tang shu—just when.

stet—fast.	dang—showing continuous action.
suki—slowly.	iai—act repeatedly.
shuwa—before.	ynda—when or after.
shen or shen shen—soon, immediately.	hadien—after.
bunsien—often.	shi syndon—at once.
teng or teng teng, hateng or hateng hateng—at times.	shiphang—for a time.
teng khat or toh khat—on rare occasions.	pat—again,
kumne or kumne kumne—presently.	pad—showing cessation or alternate time.
junom or junom junom—for ever.	jindei—oft, in several occasions.
hamar—just when.	shuh—more, any longer.
	artad—at the same time.
	ynda—after, when.
	rwing—back the same day.

Adverbs of time used with the prepositive *myn* to indicate specification of time and generally refer to the past without excluding the present or future:—

- myn-ba—(lit. myn ha ba) when.
- myn-ta—now.
- myn-tap—just now.
- myn-hynnin—yesterday.
- myn-shuwa—before. (lit. the time before).
- myn-sngi—by day, at day time.
- myn-miet—by night, night time.
- myn-step—in the morning.
- myn-no myh-no—in time past, formerly.
- myn-no re—abbreviated into mynnor—in some past time, referred to vaguely.
- myn-ar-ia two days or nights ago, (*ia* being an shorten form of syn-ia—night).
- myn-saw-ia—four days or nights ago.
- myn-nymwei—last year.
- myn-shem-snem—about this season of last year.
- myn-shi-sngi—day before yesterday.
- myn-kata—about that time (past).
- myn-hyndai—in the remote ages.
- myn-syn-ia—in the depth of night.

Adverbs with *la* indicating:—

(1) Past time with meaning almost equivalent to since or for.

Nga la don hangne *la* ar snem—I have been here for two years.

La lai snem nga la wan wad soh ha une u dieng—For three years I have come to find fruit in this tree.

(2) The future, but, still retaining, the idea of the past in the sense that the future event is to take place on the supposition that some event is to precede it.

Lashai—to-morrow (lit. when it is dawn).

la-shibit—after a short time (lit. when a short time is completed).

la-syit—in the afternoon (lit. when noon is past).

NOTE. There seems to be no doubt that the Adverbial Phrases *la-shai*, *la-syit*, and *la shibit* are only abbreviations of the sentences, *ynda ka la shai*, *ynda la syit* and *ynda la shibit*.

The adverb *dang*, showing sign of continuous event or action, either by itself, e.g.

Present—Nga dang bam ja.

Future—Nga'n wan dang step lashai.—I shall come early in the morning to-morrow.

Or it may be used with *myn* or *la* to indicate a continuous course of event in the past:—

Na *myn dang* khynnah, nga la nang ba'n pule—Since the period of childhood I have learnt to read.

La dang step nga la wan hangne—Since early morning I have been here.

(1) *Adverbs of place, or Prepositional Adverbs.*

Hangne—here.

Hangno—where.

hangta—there (place unseen at the time of speaking).

- hangto—there, lying at a distance.
 hangtei—do. do. do.
 but in an upward direction.
 hangthie—there, downward direction.
 shano—whither? which side?
 *harud, *sharud—by closely.
 *hajan, *shajan—near.
 *marjan „ do.
 *syndah (ha)—close to.
 shane—this side.
 shato— that side.
 shatei—northward or upward.
 shathie—south or downward.
 *naduh—from.
 *haduh } up to, as far as.
 shaduh }
 *habar } outside.
 shabar }
 *hapoh } inside.
 shapoh }
 *ha shuwa—before.
 *kyleng—all round, every where.
 *lyndet—beyond.
 pyngkiang—breadthwise.
 *pyrshah—against.
 pyrshing—side long.
 pyrdet—turning with a twist.
 pashli—turning sidewise in cutting.
 pasiang—inclining or slanting.
 pyllup—lying on the face.
 lyndang—lying on the back.
 hamar—just when.
 artet—upward.
 arsut—downward.
 haei haei } anywhere.
 shaei shaei }
 haei re haei—somewhere.
 *halor—on, upon.
 *shalor—above.
 *hapoh—in, under.

*shapoh	—beneath, inside.
*haneng	} up, overhead.
*shaneng	
*harum	} down below.
sharum	
*lyngba	—through.

N.B.—These marked * are also regarded as pure prepositions.

(4) *Adverbs of degree*

The following are only few examples of the adverbs of this class, which are naturally very numerous in a weak language.

eh—very.	khait—to the last extreme.
than—too, excess.	biang biang—carefully,
tyng-eh—hardly, harshly.	exactly.
lajan—almost.	slait—exactly (to fit).
sa-ban—about to.	thik—exactly.
haduh—until.	tang—only.
shi-katdei—much.	da lei lei—under any cir-
jai—smoothly.	cumstances.
thiaw—completely.	shoin—filled to the brim.
tang—only.	anlad—moderately.
ruh—also, even.	wat—even.
khoit—totally.	pynban—yet.

5. *Adverbs of Manner.*

Most of the innumerable Khasi Adverbs, including both proper and common, fall under this head. Their fuller treatment will come under the proper Adverbs. For the present we propose to give only a few typical instances.

laid beit	—walk erectly.
trei minot	—work diligently.
peit shlip	—look intently.
thiah pyrshing	—to lie on one side.
kren jam	—speak loudly.

sngap kýndlang—listen intently.
 shong kyllain myngngor—sit cross-legged.
 ap rhing—wait with impatience.
 ang shahab—open the mouth agape.
 khluid tar—feel smartly the effect of heat on the body
 dap shoin—to be full to the brim.

6. *Adverbs of affirmation and negation etc.*

Some of the adverbs of this class, already given in Chapter VI are repeated here:—

Hooïd—yes.
 em—no.
 ym—hot.
 hiuma—very well, alright.
 seh—indeed, to be sure, of all men, form of supplication.
 lehse—perhaps.
 phewse—where-as contrary to expectation.
 pat—again, yet.
 koit—never mind.
 ade—possibly, perchance.
 du—indeed, forsooth.
 satia—at all.

7. *Adverbial particles or conjunctives.*

Besides *myn* and *la*, the following particles are also frequently used when the verb or adverb is repeated to show, emphasis or repetition of actions:—

ly—Ka sim ka la ngat *dat-ly-dat* ha ka shangkawiah.
pa—La u la ong ba'n ym dih kiad shuh, hýnrei yha u
 lap ia ki lok rim u *dih pa u dih pat*.
sa—phi'n ong kumno, haba u la ioh kut kata ka jing-
 sneng ruh u *tuh-sa-tuh hi*.
re—ka wait jong nga ka la jah *shano-re-shano*.
shi—u jumai ú khyhíííííííííí *ir-shi-ir*.
jing—ba ki ia rykhie eh ia u ba pli, u shu phet *bak-jing*
bak.

byr—ka ding ka saw *huin-byr-huIn* mynmiat.
kyn—u ksew u iaId pyndem tdong *tùb-kyn-tùb*.
kyr—ka tdong u tngaw ka noh *wep-kyr-wep*.

The other adverbial particles used as prepositives are the following:—

byr—to show mixed or defective properties of things *e.g.*
byr-lieh, byriong, byrjup, etc.
beh—about to, almost—Nga *beh klet* ber mluh ha ka
 jyntah.
lam—showing inclination to something—Nga *lam ngeit* ba
 phi kren hok.
sam—to feel inclined or be disposed to—Nga sngew *sam*
rykhie shibun ia phi.
jin—reaching a full limit—Nga la sah *jin* shi taiew hangne.
rat—expressing doubt—I pa i'm *rat* da ieit shuh ia nga.
jar—expressing hope—*Jar* kumta phi ong ruh, nga kyr-
 men ba nga'n jop ha kaba kut.
lar—(with the negative *by'm*) showing uselessness—Une u
 khynnah u bym *lar-kam*.
mar—showing equality in points of strength, place, etc.
e.g., mar-ryngkat, mar-khap, mar-ia duh, mar-jan etc.
phar—actions taking place simultaneously—Tad shu iohi
 ia u hati, kine shu ia kyllon *phar* lyngkrang.
dem—showing habitual persistency in doing a thing: U
 shu *dem* leit khuai man ka sngi.
wei—once or since—*Wei* phi la ai la ka jingkular ym bit
 shuh ba phi'n kylla.

Exercise I.

Translate into English:—

A

Wat leh sniew ia la ki para briew. U briew uba minot u
 trei bha ia kano kano ka kam. Ki briew kiba sarong ki leh
 khraw. Phi pom lyngkot eh ia une u dieng. U nongtuh u
 iaId sawdong ka Ing. Ka khun jong nga ka riam jot shibun.
 Phi trei suki eh; am noh nga'n leh ma nga. Lada phi'n sah

slem ha ri Bhoi phi'n ioh khie-shoh. Phi kren bieit lej kumta ha khmat u saheb? Nga'n thaw itynnad katba lah ia kane ka shuki. Ki brieve ki leh kmen ynda ki la lait na ka shitom. Wat da thain ni eh ia ka khoh kit khyndew. Lada phi kuah ba'n koit ba'n khiah, phi dei ba'n leh khuid katba lah.

B

Nga la wan naduh ka sngi Iew-duh. Phi'n sah katno ha Laban? Nga'n sah haduh ba'n da kut bnai. Katba phi dang shait dang khlain phi dei ba'n trei minot. Ynda phi la tymmen phi'n sa tlot bor, bad phi'n ym lah shuh ba'n kyrshan ia lade. Ki dang sdang rep kba dang shi taiew bad shu kloj lan ki la dep. Nga'm treh ialam ia phi ba phi iaid suki eh; phi'm lah satia ba'n iaid stet. U khun jong nga mynta u la shu jrong jynde. Ym don ba lah leit rwing na Sohra sha Laban. Lada phi'n ap hangne, nga'n wan tang jang jang. Ka lieng suin ka wan poi ha Sohra hamar ba ngi hiar na motor kar. U khla u rieh mynsngi bad u shang mynmiet. Myn-saw-ia u dang dait kawei ka masi. Ki Synteng haba ki wan Iew-duh, ki iaid artad ki bam ja song artad. Haba ngi shang khlaw ngi ia kynduh mrad tang teng-khat. Mynta ka slap hynrei lashai ka'n rang. Nga wan mynshisngi na Gauhati bad nga'n leit sha Mairang la shi sngi. Wat ki brieve kiba bha ki hap teng teng ha ka jingpynshoi.

C

Ka khnai ka iaid na syndah u khiew ja bad ka rung shapoh thiew. Ki don bun jaid ki jakoid harud wah. U Jak u kiew artet la artet ia u jyrm. Wat wan hajan jong nga, me u 'riew sniew. Ka um ka hiar arsut, kam ju kiew artet. Nga wad sharum-sharum shaneng-shaneng hynrei nga'm ioh shuh ia la ka tari. Ka'm bha ba phi'n thiah pyllup lane lyndang, ka bha ba phi'n thiah pyrshing. Nga iohi ia ka'iar khiar ba ka noh hangto hajan jong phi. Une u dieng u'm ieng beite, u ieng da pyrdet.

D

Nga sngewbha eh ba'n ialok bad phi. Kane ka jingtap ka iadait slait bad une u khiew. U wan poi thik hamar ar

baje. Wat kren than iane kren tyngan la uba pli u pong-
khrong. Nga'n ym ai da-lei-lei ba phi'n shong ia u kulai jong
nga. Uto u briew u la kyrduh khait mynta. Ki la wiang ia
ka shrong da ka ding haduh ba ka la jot thlaw. Kane ka
khuri ka la dap shoin da ka dud.

E

Ki shakri u kpa jong nga ki don ka jingbam kyrhai, nga
seh hangne nga'n sa iap thngan. Nga ong katta u dei u masi,
phewse da u maw pynban. Lada phi'n shong shakri bad u to u
briew, phi'n ioh tang ka ja bad ka jain-kup, Niuma, haba
dang shitom la ka met, lehse nga dei ba'n hun tang katta ruh.

II

Translate into Khasi:—

He does well. Do not treat the beggar with scorn; he is
in low spirits. John has put his things in order and is about
to leave Shillong for Calcutta. You should not take revenge
on a person who speaks evil of you. Walk slowly please; I
cannot move as fast as that. A righteous man treats his
animal kindly.

I am here to day, but was in Shillong yesterday. I pro-
ceed to Mairang to-morrow. The day before yesterday I was
among my relatives at Jowai and they were all in good health.
Last year the potato crop was very bad, but this year it is
much better. Before the last four days rainfall was very
heavy at Cherra. When I was a boy, I was very fond of
playing. Do not allow your daughter to eat rice many times
in a day. He is always at his work early in the morning. But
sometimes he fails to get up from his bed early in the mor-
ning. I saw him falling from the tree just when he was
about to get hold of one of its branches. I shall speak with
you as soon as I finish writing my letter.

He is a very clever teacher. but sometimes, he is a little
too hard on his students. The soldiers set the town on fire
and it was completely burnt. Wait for me here until I return.
John has almost finished building his house.

B

My house is close to the river on this side. Water falls downward and not upward. The needle must be lying somewhere on the floor. You go northward and I go southward. Do you see the stream down there below the hill? Do not lie on your face, lie on your back. It is almost three years since I left school. He walked all the way from Dan to Beersheba. Though he kills me, yet I shall put my faith in Him. The water is full to the brim. The cover exactly fits the pot. We were about to surrender when the re-inforcement appeared. He looked intently at me. The old man was seen sitting cross-legged on the verandah. I cannot allow you to leave this house under any circumstances.

C

Alright, I shall sign the bond and say that there is much kindness in the Jew. He is a tall man and walks erect. I am not a seller of idols but a breaker of idols. Never mind, I shall pay you enough to make up what you have lost. Possibly, the boy is lost in the jungle, since he has not returned home at this late hour. Will you follow your master? Yes, with all my heart.

III

Translate into English:—

(a) Phi dei, ba'n trei stet katha jah, lada phi'n leh suki kumne nga'n khate ia ka bainong jong phi. Haba phi trei ia kano kano, ka jingtrei da trei bniah, ba phi'n dup roi. Nga la wap na u Syiem Mylliem bad u kren bha shibun ia nga. Nga kynmaw mynnor haba nga dang wap nyingkong sha kane ka ri ki don shub n ki dohkha ha kane ka pung. U trei lang shu khuk khak u la dep. U syntiew u phuh mynstep tang shen shen u la jlop. Ki ong la syit ka'n long ka durbar ba'n ia pyrkhat shaphang kabz thaw lynti. Lada phi'm ai kumne kumne ia ka bainong jong nga, nga'n leit mudui ia phi sha thanat.

(b) Ha kawei ka pung, ka shong kawei ka dkar kaba heh shibun, bad ka la don hangne la bun snem. Ka la shong suk shibun kumne tang marwei hi, bad ym ju don mynno mynno kiba wan pyntieng ia ka. Ka don tang arngut hi ki lok bad kita ki lok jong ka ki dei ki han kiba wan sum barobor, bad tlang bad liur, ha kata ka pung. Hynrei ha kawei ka miet, wan poi arngut ki brieve harud kata ka pung bad katba ka sngap siar ba ki ia kren, ka loh sngew ba ki ong kumne, "Ki ong hangne hapoh kane ka pung ka shong kawei ka dkar tymmen kaba la hyndai kulong, bad lada rgi'n bret ia kane ka jar hangne ka lah ba'n ngat khung-ly-khung. Te la ngi'm ioh dohkha hynne baroh shi sngi ruh, lada ngi'n ioh da kane ka dkar, ka la pynburia ia ka jingshitom jong ngi baroh," Kane ka dkar ka la sheptieng her baroh shimiet, bad, ynda ka la iathuh lashai ha la ki lok han ia la ka jingma baroh, kita ki han ki la sngew synei bha ia la ka lok, bad ki la ia shim uwei u dieng bad ki la ong ia ka ba'n dait namar pdeng jong u, bad ki pat ki'n dait na ki tdub bad ki'n, her ryngkat bad ka sha kawei pat ka jaka kaba kham suk. Kumta ki la ia her bran na kata ka pung bad ki ia kiew artet sha suin ryngkat bad ka dkar. Hynrei ynda ki la poi ha shiteng lynti ki brieve ki la iohi ia ki bad ki la ia ong "To peit, to peit." Hamar hangta ka dkar ka la ang la ka shyntur ka ong ba'n ia kóp bad kita ki brieve, bad hangta hi ka la hap pding ha ryngkew.

IV

Insert appropriate adverbial particles or conjunctives in the blanks marked below:—

I maw pyllon i sdien doi—doi. I khyllung i ioh thiah ngai—ngai. Ka ding kaba saw—huin ka byrthen ha ranab lum. U brieve uba radngiep u shñiuh u shad thuit—thuit. Ka tdong u star ka noh wep—wep. U maw u tyllun khuit—khuit. Kane ka jain kaba saw—iong. Phi shu—mut ia ei kumne muin—muin? Ba nga'n da tip ba phi kuah soh kynphor nga'n—da la wallam na sha ri War. Ba phi'n da ap baroh shitaiew ruh ym—da mih kber na kane ka sympei. Ito i brieve i shu wan iaid ngor—ngor na kane ka jaka, i wan thap aiu—aiu. Haba nga la iohi ba phi la kut jingmut shisha

ba'n die noh ia la ka suloi, nga'm—kuah khang shuh ia phi.
 Tad shu riew jling ka tup kine—shu ia kyllon lyngkrang.
 —phi la kohnguh ba'n trei bad nga, wat kylla jingmut shuh
 kein. La u la shah sympat bunsien ruh u shu—kren lamler
 hi. Kane ka wait ka b'ym i—kam shuh.

CHAPTER IX

Adverbs—Part II. (Proper Adverbs)

Look at the following combination of words:—

Peit *shain*—look steadfastly.

Long ktuk—said of blackness mixed with dirt.

Shong bhek—sit by throwing one's weight suddenly, said of a big fat person.

Riew jling—produce sound as of a gun.

The above adverbs, *shain*, *ktuk*, *bhek*, bad *jling* are used only with their respective verbs *peit*, *iong*, *shong*, bad *riew*, or, at best with their synonyms. Adverbs of this kind, the uses of which are limited to single verbs and may be regarded as parts of the verbs themselves may fitly be called proper adverbs.

With regard to this class of adverbs, two general remarks may be made:—

(1) Almost all proper Adverbs seem to be associated in some form or other, with defective points of character or with unpleasant or ludicrous phases of actions or appearances. It is difficult to mention a single adverb which shows the quality of goodness or beauty in its maiden purity. For example, of the long lists of adverbs attached (below) to the words *leh*, *laid*, and *kren*—words which indicate points of character, not a single one is free from bad or unpleasant associations. And all the other adverbs given in this chapter seem to bear the same wrong marks: so much so, that in describing the defective qualities of things both natural and artificial, it seems difficult to think of any other language which can match our Khasi Language.

(2) Different shades of meaning are produced by the changes of vowels sounds. For example, *blar*, *bler*, *blir*, *blor*, and *blur*, are only different forms of the same word affected by the changes of vowels with different shades of meaning which may be specified as follows:—

a the sound *a* seems to be associated with flatness of

forms or sounds, lightness of movements and weakness of contact or separation of two bodies:—*hap thak* or *plam*, *blad sar-sar*, *riew sar sar*, *snoh ryntan* or *ryngam*, *hap sok*, *del tak*, *kad wak*, *par lar lar*, *riew dar*, *kner nar*, etc.

But this does not exclude intensification of effects produced by the action of the elements for instance:—*Shit hai*, *khluid tar*, *kthang ngar*, *thlang ngai*, etc.

e is associated with thickness or largeness of objects producing actions, sounds movements:—*shong bhek*, *jrong lytem*, *kner ner*, and *shahe*, *heh lybeng*, *sanghe dheng*, *heh khren-khren*, *phyrnai khrek*, etc.

i indicates, in the first instance, the actions, sounds or movements produced by small, thin and long objects. But it is associated with lightness or swiftness of movements:—*Ieng kning*, *rit kyrking*, *ni bin*, *par lir lir*, *khriat riw riw*, *lung kir kir*, *iong kliw kliw*, *mareh ling ling*, etc.

But it also indicates largeness of size or hollow sounds, as in, at *pongding*, *heh lyngkding*, *riew jling*, etc.

o indicates the effects produced by the actions of small, round objects:—*hap plom*, *sdién doi-ly-doi*, *riew krok*, *pei blor*, *nep shloin*, *ieng tngkdon*, *thoh broin*, *kli mylon*, etc.

u is associated with the effects produced by the actions of large or huge objects:—*khih nium* or *nium*, *pait phluk*, *par ryntung*, *hap pyrkup*, *kynduh sbuk*, *heh lykul*, *jrong lytuln*, *riew kdur*.

As the proper adverbs belong to the untranslatable of the language, we attach the following lists of verbs with their proper adverbs without making an attempt at giving their English equivalents:—

Leh

When the verb *leh* goes with its proper adverbs, it has more or less of a reflexive meaning and, when applied to persons, it indicates character, bearing or movements in general. Its adverbs are classified according to the different connections in which they are used.

(1) Those indicating the effects of mental states and feelings on the bodily features:—

jylliep	thawsha	thawdur.
tymbum	tymbom	tymbem.
shyntum	shyntom	shymtem.
shyndut	shyndot	shyndet.
kynshdut	kynshdot	kynshdet.
kyrdot	kyrdut	kyntup.
kyrtlip	jableh	lyngngiah.
kyrbum	tdut-tdut	kyrbem.
tyrdum		tyrdem.
rymmuin	rymmoin	rymmein.
rymbain	rymboin	rymbuin.
rymbein	jawsheh	thapdep.
thap bieit	rahe	rahe.

(2) Dress and Movements.

kynjriang	kynthrung	kynthreng.
rangai	rangei	rangiw.
radngai	radngei	radngiw.
radngaw	radngiw	radngew.
ratai	raktei	ratui.
rangiw	rangiep	saktob.
saktub	saktep	ngain ngain.
kniah kniah	khlik khlik	khlik khlik.
kjik kjik	nit nit	nat nat.
net net	nut nut	net net.
kynnit, kynnat	tnut tnut	tnat tnat.
tnet tnet	thnet thnet	thrut thrut.
thnat thnat	kynkhlik kynkhlak	
pongklit	pyngklat, pongklit	kyntub.
kyntab, kyntub	kynteb	kyntob.
nguk-nguk	ngek-ngek	ngok-ngok.
ngik-ngik	kep-kep	jep-jep.
ngoi-ngoi	saioi	kyntiak.
kyntak, kyntiak	ker-ker	
kir-kir	kor kor	ner-ner.
nur-nur	nor nor	thab-ior.

(3) Cleanliness, Thrift and Extravagance.

Jalani	subani, sani	kynshin.
thurmur	madei-mata	pahuh sahu.
than	phup-phup	phep-phep.
tyngkhap		tyngkhip.
adkar	tyngkai	tyngkan.

(4) Disposition of mind and Character.

sa	piaw	siar.
roh	sbuh	khroh.
kjeh	jlep	r'hah.
diaw or rydiaw		dyngngur.
dyngnger	dyngngor	ram-ia.
tohmet	kyreit	rymphut.
tyrphut	tyrtai	hangamei.
mangriang	mangkariang	shynroin.
shynrain		kyllut.
kyrni	tymblung	tymblong.
'rang-iaw		'thei-iaw, 'rang iaw
at lukhi	jakhlia	rapieit.
sakther	sakthur	sakthew.
saktub		

Iaid.

Kynjing	kynjang	shen-shen.
dop-dop	dong-dong	kynshyeng.
kynthlep	padai	padat.
pawang	pangah	thew-thew.
thut thut	kynther	wang-wang.
wiat wiat	kthek-kthek	rynthew.
dep-dep	ker-ker	kyntab.
kyntob	kyntub	tuin.
tuin tuin	nuin	nuin-nuin.
ser	lyngkai	kai-kai.
share	soit	brum-brum.
bran-bran	khrup-khrup	dar-dar.
jiw-jiw	jaw-jaw	rynjaw.

kep-kep	jep-jep	kyndat.
dat-dat	dot-dot	thop.
kynthop	kynjriang	kyrkhip.
byrsip	syndong	sor, sor-sor
wet-wet	wut-wut	tung-tung.
net-net	thnet-thnet	re-re.
khnek khnek	kynrup-kyniep	thir-thir.
kui kui	sur	koi-koi.
ngeng-ngeng	raken	kan kan.

N.B.—Some of the above adverbs may also be used with *leh*.

Kren

heng-heng	hew-hew	hang-hang.
hiaw-hiaw	hiw-hiw	pasaw.
keh-keh	hum-hum	hñium hñium.
jaw-shen	lynter	lynter-tait.
lymbher	lymbhertait	dohthait.
dohnaf	kniah-kniah	sa.
siat	blab-blab	bhom-bhom.
lap-lah	ramia	khroh.
um-dum	bhoh	kot-kot.
tbuk-tbuk	kyntbuk	jali-ja-um.
ruma	tyndung	japneij.
jakter	bnium-bnium	klak-klak.
rhah	lyngkut	mynthi.
lorni	jlér	sboh.
roh	kjor	suwan.
at-lukhi	siat	dung.
dong	wad-dong	wad-daw.
kunok	kynteit	dumok.
iaw	phawer	khmok-khmok
kuhiw	toh-hoh	shamok.
shandong	pakai	padan.
shaini	daini	titon.
thansi	laplah	siaw-siaw.
jemnud	byrtong	madan.
myntro	dukhj	tbak-tbak.
phawer	bok-bok	

We append a further list of verbs with their appropriate, adverbs:—

1. *Shong*:—khop, piat, kyrthai, sadhai, kyrnai, kyrni, lyngngeh, kynrong, kynjing, kynjoin, kynjùn, kyndùp, kyllain, myngor, bhek, kyr-ain, dongrong, myrong, myrung, tyngkhip, lynggeh, lyngngiah.

2. *Ieng*:—joit, kning, kneng, knung, thik, tnan, tnen, tning, tnon, tnun, dheng, raiep, raiup, kyniep, kyniup, kynthon, sakar, kynjing, kynthop, kyniar, kyniur, kynthung, kynthuit.

3. *Thiah*:—lytar, lytir, lytoin, lypem, lypen, lyngngai.

4. *Peit ne khmih*:—shin, shlip, seh, ìt, liaw, lew, liw, klaw, klew, liep, klew klew, liak, khlàng, khlàng-khlàng, khling, khling-khling, ngor, ngoid, dngong, dngiang, shain, siar, syntiat, rhong, tliw, jylliew, jylliep, samsia, kmang, thuh, pyrman, khrip-khrip, matdong, khap-ngain, khap-re, iap-mat, sawtrieid.

5. *Ap*:—rhing, ang-ang, rymang, thap, dngong, siar.

6. *Sngap*:—jar, thuh, tlip, tlip-tilip, siar, ngain, kyndiang, kyndong, sia, jliw-jliw, jlíp-jlíp, tliw-tliw, kyrtlup, sor, rhan-man.

7. *Phai*:—bak, lyndet, wat-lywat, wiat, wak, wit, war, wur tiak, wiang, kynring, kynriang.

8. *Mareh*:—ping-ping, jing-jing, pding-pding, kdam-kdam, kdem-kdem, kdum-kdum, ling-ling, jling-jling, kjing-kjing, kjuk-kjuk, tung-tung, kram-kram, khрум-khрум, phrak kadom, thir-thir, thar-thar, phongjang.

9. *Iuh*:—roit, tiap, top.

10. *Kyrdem*:—thim, tham, ir jling.

11. *Kner*:—ner, nor, re-re.

12. *Kiah*:—tiak, tak, niak.

13. *Troh*:—mem, mum, rup, rup-rup, ruk, ruk-ruk.

14. *Kynrup*:—thrait, ñiat, pum.

15. *Trud*:—rak-rak, khait-khait, khuid-khuid.

16. *Pom*:—phak, bhat, bhut, tbut, tbak, tbiak.

17. *Kawang*:—phak, phlak, phluk, tbak, bhat, bhut.

18. *Tur*:—roit roit, pum pum, puk puk, ngak, phiak, phiak-phiak.

19. *Dung*:—ngak, khak, jrak, jruk, pruk, krak, kruk, piaw.

20. *Snoh*:—khak, ryntan, ryntin, rynten, rynjap, rynjep, rynjup, rynjain, rynjein, pyrdah, padoi, bah, ryngkap, ryngkep, ryngkup.

21. *Par*:—sor, re re, ro ro, ru ru, lar lar, lir lir, lur lur, siak, sar, sar sar, ser, ser ser, sur, sur sur, ryntung.

22. *Dem*:—diap, sia, ngon, khop, khrup, slup, ryngkdung, ryngknun, pohnguh, pohmuh, khohmuh, ryngkuid, ryngkhung, pyrkup.

23. *Kynran*:—rut, dien.

24. *Kynroi*:—rui, ruk ruk, bek-bek.

25. *Tyngkhu* or *Kvnduh*:—shlak, shluk, dum, dam, tdum, idam, dar, kdar, khuk, thum.

26. *Ang*:—héb, hab, hop, hup, shahe, shaho, shahu, shaheb, shahob, shatweb, shahait, shahoit, rynghang, rynghung, rynghong, tyngheng, tynghong bneng, tynghung.

27. *Bam*:—sub sub, slup, slup slup, hup, hup hup, hep hep, kyndslip, klak klak, bhut bhut, liap liap, jliak jliak, kynjlap, kynjlip, kyrthai, kyrngaid, kput, sah, ngem, pong, kynjing, kynshin, plan, tyllon, rwing, shiteng kpoh.

28. *Iw*:—li, jlep, jli, tung, hek, rieng, lhop, pdu, kyrteng, huin.

29. *Hap*:—sbak, sbek, sbuk, plam, plom, plum, bhok, bhiak, plak, plek, ptak, ptek, ptuk, pdok, phak, phiak, phiaw, phrak, phrok, phruk. phria, phew, phrom, btak, btok, btuk, phlok, prai, broi, brui, briai, briai briai, shaw, shew, shew shew, iar, iar-lyiar, ier, ier-lyier, iur, iur-lyiur, jrain, jrum, phem phem, phom phom, phum phum, bñiop bñiop, bñiap bñiap, bñiup bñiup, shar, shar shar, sher, sher sher, shur, shur shur.

30. *Kyllon*:—kram, krim, pding, khram, jrain, khro, sliak, bhak.

31. *Khih*:—ier, ier ier, iur iur, iur, wit, wit wit, lywat, lywit, lyngwit, tiak, tak, ir, bir, bir bir, ber ber, ñiak, ñiar ñiar, kir kir, ker ker, ker, ner ner, riw riw, rui rui, wai wai, wui wui, win, iep, iep iep, doi, doi doi, dui, dui dui, khum khum, ñium, ñium ñium, ñiur, wang wang, weng weng, wong wong, wung wung, khru khru, ñiep, thet-thet.

32. *Pei*:—blar, bler, blor, blur, phlar, phlor, phlur, phlait, phloit, phluit.

33. *At*:—mytung, byllun, byrten, byrtun, byrtung, kuda, bylliang, kyntong.

34. *Them*:—jhang, jhung.

35. *Tuid*:—hin, hin hin.

36. *Her*:—thur, der, diar, poin, soit, soin, sur, weng, weng, wung wung.

37. *Riew*:—jling, jrain, dam, dain, dar, tar, ktar, wo, wo wo, wur, wiaw, wut, phak, phok, phuk, phrak, phiak, phriaw, phrew, phaw, tdam, tdum, sar sar, ser, ser ser, sur, sur sur, shluk, tain, tain tain, khar khar, kher kher, khor khor, khur khur, bung bung, wiang wiang, wung wung, weng weng, wong wong, thlap thlap, thlop thlop, thlup thlup, krak, krek, krok, kruk, kreng kreng, khriang khriang, ir, ir ir, jruk, jrak, phak, pding, pduk, klak, khlak, khlek, khluk, plam, plom, plum, khram, khrum, ur, bur, phluk.

38. *Thoh*:—bria, briaw, briaw briaw, brew, broin, brain, bruin, toh bruin toh brain, shùit, sheit, pan, toh shuid toh sheid, toh puid toh peid, pan, pen, lung, leng, toh lung toh leng, syngkha.

39. *Tieng*:—her, bhet, pud, that.

40. *Kiiuh*:—that, that that, thut, thut thut, thet thet, ñiak ñiak, ñiur ñiur, ñiar ñiar, ior ior mup mup, map map, mep mep, mop mop, thot thot,

41. *Smieid*:—riw, rem rem, har har, her her, hir hir.

42. *Shit*:—hai, hain, puk, lain, lyhep, dang, lew, btiar, tar, tyrha.

43. *Khriat*:—slam, sam, riw riw.

44. *Rit*:—ria, bin, khrija, 'khria khria, rydjaw, ryngknan, ryngknin, ryngkning, ryngkbing, khraia khraia, khrai khrai, sakhib, sakhab, sadkhib, tyngnan, tyngnin, tyngñiaw, tyngknan, bongknang, bongkning, kyrking, pñiain.

45. *Heh*:—lybing, lybeng, lybung, lykai, lykui sakui, dikui, syngkui, sapuk, sapdok, dihe, paihe, lyngkdui, lyngkding, pongding, pongkding mylen, mylun, lyngew, palyngew, lyngiw, palyngwi, lyput, jaher, jabher, lyngeng, jalyngeng, talyngeng, lyngung, palyngung, kylbuit, raman, shren shren, phren, phren phren, khren khren, khrun khrun, lyngthen, lyngkthen, lyput, kynthun.

46. *Jrong*:—lypheng, lyphung, wain, kwain, khwain, jwain, jarawain, tning, kjing, lytem, lytung, lytuin, tiein, sheng sheng, lysheng, lyshuin, kynjain, tyngjoin, kynthem, kyntar, kyntir, kyjeng, dongnit, tir, lyntir.

47. *lyngkot*:—sapdok, sapduk, di-ain, dimam, shamam, phyrnam, dithon, paithon, ly-ain, lydain, pyngkdang, khusmuis, khusmung, kyr-an, lyngain.

48. *Dor*:—ryngkdung, ryngkdong.

49. *Beit*:—soin, sar, sak, siak.

50. *Sngaid*:—pihe, phia, lymam lymum.

51. *Raikhoh*:—ñiangkdong, pyngkdang, ñiangkrùit, pyngkrùit, dikrùit, jrang.

52. *Iaw*:—satdam, trang.

53. *Lung*:—kir, kir kir, kor kor, kur kur, kbir kbir, kjur kjur.

54. *Nep*:—shler, shlur, har har, her her, tluin, shluin, tloin, shloin, jher, jhir, jler.

55. *Luin*:—khawlew, khawler.

56. *Iong*:—ktuk, tili, plain, ngain, umreit, ngaw, ngew, kliw, kliw kliw, ngar, ngar ngar, ngir, ngir ngir, ngit, ktui ktui, ktar ktar, klaw.

57. *Lieh*:—shait, phar, pher, sada, blar blar, blir blir, phalang, khlik khlik, khlek khlek, blad, blait, blait blait, blieit blieit, phlar phlar, symplein, pher pher, phir phir, khlein, phup phup.

58. *Saw*:—hain, hoin, huin, hem, hain hain, lán, lein, luin, lep, reng, riang riang, triang, trieid, truid, brut, breng, ruid, reid, byrhuin.

59. *Stem*:—mer, kmer, kmer kmer, kmir kmir, blir blir.

60. *Rben*:—thun, then, kneb, iup iup.

61. *Stang*:—iar, iap iap, iop iop, ior ior, niap niap.

62. *Eh*:—daw daw, tlaw tlaw, nan nan, pnen pnen, tnaw tnaw, tnen tnen, tew, tew tew, mylan, mylen, khait khait, kheng kheng, khar khar, kher kher.

63. *Jem*:—jai, blab blab, bliap bliap, wiap wiap, web web, wup wup, her, her her, hur hur, wiait wiait, niem mem, mom mom, mum mum, jableb, kyrbleb, ngoi ngoi, kùin kùin, koid koid, kùid kùid, teit teit, tieit tieit, jabher, bain bain, bein bein, boin boin.

64. *Thiang*:—ngai, jlah, jlep, bluin.

65. *Jew*:—slam, byrjup, jup jup.

66. *Kthang*:—ngar, ngang, byrngiang.

Exercise

1. Correct the mistakes in the following sentences:—

Haba phi leit thap mrad, phi dei ban shu par sur. U briew uba rit lykui u thiah pen-ly-pen halor u shylliah. Ka khlieng ka suh fiat bad ka kynrup wia ia i khun syiar. U shu peit tlip ia nga bad u sngap sawtrieit. U shu phaj joit ynda u iohi wak ia u hati. U kulai u mareh wia. Balei phi dem myrung kumne? U Ram u troh pum ia u sohmyngken na ka shang. Ynda u sniang u la iohi ba u khla u la duh bor u tur khak khak ha u. U dung khrak ia ka soh pdung da u sùm. Kane ka wait kaba nep kher kher. Ka ftiangbliar ka par khur khur halor ki sal dieng bad ka riew jrup jrup. Tad shu dkut phruk ka tnat dieng, ka hap khung-ly-khung halor ka khyndew. U briew u la khein khylliah ka kjat bad ka la at sapduk. U soh jri u hap btok halor ka um bad ki dohkha ki kynrup phlak ia u.

2. Fill up the following gaps with appropriate adverbs:—

Ka jyntah ka blad hynrei ka ngap ka thiang Ka 'lieng-sngi ka suh bad ka kynrup ia i khun sniang. Haba ka durbar baroh ka la ia hap lang kawei ka jingmut balei me kren ... ma me? La nga ong ba phin ym pat leit phi iaid ... pynban. Ka phong da ki jain jot bad ka iaid Wat ju ai ia la ki khun ba ki sa kylla iaid noh. Kato ka briew te kaba la peit ... sat kat ia kaba leh ki briew. Phi shu shong hajuh phin leit ioh ja naei kum ma phi? Tad shu dei ding ha u phlang, u meh Wat ia shong eh kumto, dang don jaka hangne. Uto u briew te ha ka rit ha ka lyngkot Ka'si punkhun ka dang at ka kpoh. U tad shu theh ia ka dawai ha ka khuri, ka iw...bad u dih artad U dung ia ka dngiem da u sum uba nep Tad shu wiar u ksew, u nongtuh u mareh sha surok. Tad shu riew ka suloi, ka sier ka kyllon Une u ksew u'm bam ia ka ja, u shu jliah da u thyllieid. Ki tad shu iohi ia u hati ha khlaw, ki shu khynñiuh baroh shi rynieng. Ka jingjam jong phi kaba i sting ... Ka tham ka par .. sha um. Tad shu kawut shi thri ia u kulai, u mareh ... bad u suh ... Ka jain saw ... aju kum kane phi phong. Wat wan ia kren ... eh shane ym don ba ngeit kum ia phi u' riew shukor. U 'ñiangñiuh u par .. ha u sla pathaw. Haba u 'tiew lasubon u dang sdang sei, une shu i lung ... ha ka stem ... U ksew haba u thait eh, u sei thyllieid. ... bad u ang ... ka shyntur. U maw u tyllun ... nalar lum bad u hap ha um. U ryngwiang u khun ... tad shu ngat ka dohkha heh. Wei u briew uba dih ... than ia ka kiad, u'm ju im slem ha ka pyrthei.

CHAPTER X

Elision

As pointed out in the chapter on pronouns, elisions or suppressions of consonants or syllables are devices made by the Khasi to suit his ear for musical purposes, and are used with pairs of nouns turned into compound ones. The word in which the elision occurs may come first in order as the root word or principal noun, or it may come second as the descriptive word or adjective as in the following examples:—

Root	Coming first	Coming second
Ka kti (hand or finger).	Ka 'ti-kmie mo-ther toe or thumb).	Ka mat'ti (joint of the hand or finger).
Ka kjat (foot or toe).	Ka 'jat-kmie (mother finger or thumb).	Ka khongdong jat (Curve of the foot or heel).
Ka doh-kha (fish).	Ka 'kha-piah (torn or dried fish).	Ka 'lein kha (fat of the fish).
U Kwai (betel nut or sopari).	U 'wai-um (water betel <i>i.e.</i> preserved by being soaked in water).	Ka dop-'wai (ex-crecence on the trunk of sopari tree from which a leaf sprouts).

Elisions are formed by substituting (') for the letters (which are always consonant) or syllables knocked out. We classify them as follows:—

1. Those formed by dropping only one consonant:—

Root	Compound
briew (man).	u 'riew-bha (a good, <i>i.e.</i> rich man).
ka snieh (hide or skin).	ka 'nieh-masi (hide of the cow).
blang (goat).	'lang iong (black goat).
dkhiew (ant).	'khiew saw (red ant).
ksew (dog).	'sew phareng (English dog).

Root

Compound

bsein (snake).	'sein-um (water snake).
bnai (moon or month).	'nai-tlang (winter month).
ktang (bamboo pipe).	'tang-pait (broken pipe).
ksai (thread).	'sai muka (mooga thread).
kpu (bread)	'pu khaw (rice flour).
pliang (vessel).	'liang-dieng (wooden vessel).

2. By dropping two consonants :—

khmat—eye or face.	'mat-iong—black part of the eye.
khuai—hook.	'wai-kynriang—eye-turned hook.
khla—tiger.	'la-bam-briew—man-eating tiger.
phlang—grass.	'lang-iap—dead or dried grass.
thliew—hole.	'liew-sboh—ditch for keeping manure.
shriew (yam).	'riew-bhoi (yam obtained from the Bhoi country).
phreit—small bird.	'reit saw red <i>phreit</i> .
thliem—leech.	'liem masi—cattle leech.
khlieng—kite.	'lieng-miet—night kite.
thwei—pool.	'wei-khyrwi (the khyrwi pool—proper name).
khlieh—head.	'lieh hati—head of the elephant.
khñiang—worm.	'ñianglar-tham—scorpion.
syng—ginger.	'ing tyrkhong—dried ginger—used figuratively for deep seated enmity.
khnai—rai	'nai-ing—house rat.
lyer—air.	'er-iong—black air, hence wind or hurricane.
shñiuh—hair.	'ñiuh-lieh—white or grey hair.
thri—cane.	'ri-phin—certain kind of cane.
thlen—python.	'len lum—land python.
sniang boar.	'niang-khlaw—wild boar.

3. By knocking out whole syllables:—

shynrang—male.	'rang-sotti—chaste man.
kynthei—female.	'thei-sotti—chaste woman.
tyndong—pipe.	'dong-sieid—bamboo pipe.

tympew—pan laaf.	'pew-war—pan-leaf grown in the War country.
pylleng—egg.	'leng-kha—born <i>i. e.</i> fresh egg.
masi—cow or bull.	'si-khar—cow or bull from the plains country.

The above are only typical examples and do not complete the lists which are almost endless in their forms and yet cannot be traced to any definite rule or principle. This does not mean however that elision can occur in every noun. For example it would be ridiculous to knock out "k" from *krung* (side) and say *ka 'rung-masi* for side of the cow. Similarly, we cannot say *u 'ti* (for *hati*) *khlaw* for wild elephant, *u 'reh* (for *shynreh*) *khlaw* for wild buffalo, *u 'nia* (for *thyrdia*) *suh juti* for needle of a shoe maker, etc. A list of similar nouns can be cited from which it will appear that the formation of elisions depends entirely on usage for its guiding principle and cannot be reduced into rules or principles.

Exercise

(1) Fill up the elisions in the following words and then give their English equivalents:—

U 'wai-kynriang, u 'wai-um, u 'wai-dong, ka dop-'wai.

U 'lang-iap u 'lang-soh-moh, u 'lang-sop-ing, u 'lang-puid, u 'lang-kpa.

Ka 'nai-ing, ka 'nai-tuh, ka 'nai-lum, u 'nai-thymmai, u 'nai-kylla-lyngkot, u 'nai-khadsaw-synñja.

U 'niang-jawa, u 'ñiang-lyngkut, ka 'niang-khlaw, ka 'ñiang-ba-ding.

Ka 'liew-long, ka 'liew-sboh, ka um-poh 'liew, ka 'liew-nur, ka 'liew-kharai.

U 'riew-stad, u 'riew-bha, u 'riew-shai, u 'riew-proh-jing-mut, u 'riew-lieh, u 'riew-dum, u 'riew-thaw-'sha.

U 'rang-bah, u 'rang-sotti, u 'kei-rang.

(2) Explain the difference in meaning in the following groups of words:—

U ri-ran, u ri-lyngknep, u 'riphin.

Ka 'dong-nar, ka dong-'kor, ka 'dong-sliew-ding, u nongkyndong.

Ka 'lieng-sngi, ka lieng-iapom, ka 'lieng-jathang, ka lieng-suin.

U Nong-sohra, ka 'nong-bah, u nongmudui, ka 'nong-rit.

(3) Give a list of some nouns which do not admit of elisions.

CHAPTER XI

Agglutination : formation of words, prepositives, etc.

The nature and formation of Khasi words is best described by the late Rev. Hugh Roberts, Author of two books on the subject of Khasi language, books, let it be said, which have laid the foundation for the study and development of our language:—(1) A grammar of the Khasi language. (2) An Anglo Khasi Dictionary. In the Introductory Remarks to his Grammar, this gifted author writes:—

“The Khasi language could not be better described than in terms applied by a recent writer on language to the Japanese:— it is an agglutinative dialect of extremely simple structure, with no determinate flexion, the relations of case (gender), number and person are indicated by special particles and auxiliary words’ (only let the student of Khasi bear in mind that these particles and prepositives are prepositive and not terminational) combinations of separate root words with considerable contraction and mutilation (or observation) is very common. Such, generally speaking, is the Khasi Language.”

To a thoughtful student, this predominant feature of the language must have already been noticed in the preceding Chapters. Thus many words which seem to be disyllabics or trisyllabics are in reality mere phrases or compounds of monosyllabics. The following are a few examples:—

Thawdur: *Thaw*—to make plus *dur*—picture=picture-like or effected.

Thaw’sha: *Thaw*—to make plus *’sha* or *kynsha*=unnatural=monstrous.

Thawnang:—*Thaw*—to make plus *nang*—clever or having a certain kind of exceptional aptitude=comical.

Khapnap: *Khap*—to take hold of by pinching plus *nap*—tongs=making things stick to oneself, hence niggard or stingy.

Khublei: *’Khu* or *kyrkhu*—bless plus *Blei*—God. A form of Khasi Greeting=The blessing of God rest on you.

'matlieh: 'mat or *khmat*—eye plus *lieh*—white=the white part of the eye.

Samthiah: *Sam*—feel inclined or disposed to plus *thiah*—to sleep=feel sleepy.

Leitlad: *leit*—go plus *lad*—partition of ways=passing of food or water through the wind pipe.

'laliar: 'la or *sla*—leaf plus 'liar or *kliar*—top=top-most leaf.

Kordor: *kor*—valuable plus *dor*—price=precious.

Khawduh: *Khaw*—rice plus 'duh or *khadduh*—last=last rice given as a sign of outcasting.

Buhnüd: *Buh*—put, 'nüd or *dohnüd*—heart put to heart *i.e.* to cherish revengeful thoughts.

Bymjukut: *b'ym* or *ba ym*—that is not plus *ju*—ever plus *kut*—end=that does not end, *i.e.* eternal.

Runar: *ru* or 'riew=*briew*-person plus *nar*—iron. person of iron like disposition: hence, cruel, roguish.

'Ing-'dong: 'ing or *shyieng*—bone plus 'dong or *tdong*—tail=Tailbone; hence spine or back.

Matsohlah: *mat*—join plus *soh*—production of the earth plus *lah*—wild potato—joint resembling a wild potato—knuckle.

Khieshoh: *khie* or *khieh*—rise or stir up plus *shoh*—beat or strike=a thing which rises and strikes or attacks, *i.e.* attack of fever.

Khunlung: *khun*—son or daughter plus *lung*—tender or delicate=child or baby.

Khongdong-'jat: *khong*—prefix to indicate curveness or turning plus *dong*—corner or turning plus 'jat or *kjat*—foot=curve of the foot *e.i.* heel.

Jem-'nüd—*jem*—soft plus *nüd* or *dohnud*—heart=soft hearted or gentle.

Group B

Compounds with the prefixes *i* (to see) and *sngew* (to feel).

Ithuh: *i* plus *thuh*—discern or observe—to look and discern—to know or be acquainted with.

Sngewthuh: *sngew* plus *thuh*—feel and discern or to understand.

Ibha: *i* plus *bha*—good—to have a good look at a Person or to fall in love with.

Sngewbha: *sngew* plus *bha*—to feel well, *i.e.* to be glad or pleased.

Isih: *i* plus *sih*—bad—to see badly *i.e.*; to dislike or hate.

Sngewsih: *sngew* plus *sih*—feel badly, *i.e.* to be displeased or sorry.

Itynnad: *i* plus *tynnad*—making a nice impression on the soul—to appear nicely *i.e.* to be beautiful.

Sngewtynnad, *sngew* plus *tynnad*—to feel delighted.

Isyn-ei: *i* plus *synei*—pity—to have pity.

Sngewsynei: *sngew* plus *synei*—to feel pity.

The above are genuine agglutinations as much as they have received the sanction of long standing usage. But it is highly objectionable to glue together words which are still regarded as separate or distinct or to coin such combinations as the following:—

Baishun, bahryndang, bamtyngka, bhamet, isnai, isnaiap, n̄iewsting, jainsai-hon, narsam-im, onksuid, pynshadsuloi, peitshongshan, sngewmyllen, shibyllai, shiwait, shongkulai, shongprah-shongshang, smainktien, shuhshuwa, thawshia, umja, laitsang, wankai, khemmet, hala, langthoh-khlieh, 'ba-hali, bunshah, khangdong, khangkhn̄am, khawtyndep, khiewja, bhabriew, khambynriew, khawpyrsit, khiewphiang, thepmynsiem, dangkhie, dohm̄asi, donburom, khunswet.

Even the native is bound to hold his breath when he comes across such strange-looking productions in his vocabulary. The absurdity of the above combinations will appear if the same process of word mongering is followed in English.

manytimes—bunshah.
 treatlightly—lehsting.
 ricepot—khiewja
 warship—liengiapom.
 earlyyouth—dangkhie.
 ride on horseback—shongkulai.
 take bribe—bam tyngka.
 etc. etc.

*By the late U Nisor Singh in his Khasi English Dictionary.

Group C. (The prepositives).

Besides the above forms of combinations, words of more than one syllable are generally formed with the following prepositive particles:—

The prepositives *jing* (showing instrumentality or abstract ideas), *nong* (showing agency), *pyn* (causative), being attachable to every verb, are omitted from the following lists:—

Ma: Indicating things, deeds, or actions taken collectively as in *makia* (to beg), *mastieh* (to dance, shield in hand), *matang* (carpenter's square), *mariang* (world or nature).

Pa: Showing violence, roughness, carelessness, as in *pakhuh*, *pakhop*, *patar*, *pakang*, *patiauw*, *pathar*, *padoi*, *pajut*, *padat*.

Indirect contact, missing the point or evasion, as in *pakai*, *padan*, *palat*, *palei*, *pakor*, *pasiang*.

Repetition: as in *pariah*, *pahuh*, *pateng*.

Ja: attached to names of vegetables, flowers, as in *jarain*, *jada*, *jaba*, *jabuit*, *jalymut*, *jalyngksiang*, *jangew*, *jamyrdoh*.

Soft things (resembling boiled rice) and untidy in appearances:—*jableng, jabher, japieh, jakhlia, janor, jakdep, japhrut, japhret.*

Ra: Awkwardness of dress or appearances, in standing or sloping position:—*raiaín, rathew, radngai, raiup, ranap, rashing.*

Pha: Violent blows, reflection, or indirect hints:—*pharia, phalup, phawer, phawar, phalang.*

Byl, Kyl, Tyl, Thyl, generally indicate roundness, smoothness, softness, slowness and collectiveness; and are applied to movements, events, actions and existences:—

Byl: *Bylla, byllai, byllien, bylliang, byllud, byllun.*

Kyl: *kylla, kylli, kyllang, kyllan, kyllain, kylleng, kyllon, kylluid, kyllum, kyllut.*

Khyl: *khylli, khyllad, khyllait, khyllah, khylllem, khylllew, khylliap, khyllieng.*

Tyl: *tyllai, tylli, tyllap, tylliat, tyllong, tyllun, tyllup.*

Thyl: *thyllah, thyllan, thylli, thylleng, thylliang, thyllieid, thyllieh.*

Byn: Seems to be connected with property, as it effects mental and bodily actions:—*bynta, bynda, byndi, bynhei, bynñiaw, bynnud, bynrap, bynriew, bynshet, bynthiew.*

Jyn: Indicates force, violence or rudeness, excess:—*jyndat, jyndei, jynduh, jynsur, jyndem, jynthut, jynjar, jynrat, jynruh.*

Lyn: With nouns and adjectives, indicates the form or appearance of things as they are flat, round, lengthy or isolated; with verbs, it indicates exertion of strength by the hands:—*lyndang, lyntnag, lyndet, lyndum, lynter, lynnong, lynrum lynsher, lynther, lynthaw, lynthem, lynshop, lynti.*

Kyn: with verbs, indicates (1) the putting forth of strength to produce effects as when a voice is raised or an up hill work done—*kynad, kynkaw, kynkok, kynha, kynklak, kyndang, kyndar, kyndied, kyntur, kynjoh, kyndad, kynjrait, kynthet, kynjuh, kynjih, kyntiew.*

(2) Roughness, awkward form or action:—*kynthuit*, *kynthrung*, *kynnet*, *kynfir*, *kynfbuk*, *kyndur*, *kyntur*, *kyniep*.

(3) Collectiveness or combination:—*kynhun*, *kynshew*, *kynmaw*, *kynbat*, *kynnoh*.

Syn: Generally indicates combination or separation:—*synjuk*, *synran*, *synrop*, *synrum*, *synreit*, *synshar*, *syntiat*, *synñiang*.

Tyn: Causative, showing the effects of actions done by the persons or in animate objects *tyndung*, *tyndah*, *tynduh*, *tyndian*, *tyndrong*, *tyndah*, *tyndat*, *tyndeng*, *tyndad*.

Lyng: With adjectives and nouns: *lyng* seems to be only a more musical form, for prefixing purposes of *long*:—*lyngkhuid*, *lyngkhap*, *lyngkot*, *lyngkha*, *lyngngoh*, *lyngknot*.

With verbs it seems to imply forcible actions and is almost identical with *lyn*:—*lyngngait*, *lyngkhu*.

Ryng: Seems to imply limitation of time, space, object, form and force.—*Rymang*, *ryngkhai*, *ryngkang*, *ryngkoh*, *rynghang*, *ryngkat*, *ryngkhiang*, *ryngkuid*.

Tyng: adds force to the verb:—*tyngah*, *tyngkung*, *tyngkhap*.

Byr: when applied to colour sight and taste, *byr* implies defective or mixed attributes:—*byrie*, *byrngut*, *byrlih*, *byrlong*, *byrhuin*, *byrsia*, *byrngiang*, *byrjup*, *byrtha*, *byrthup*.

But it has also the sense of aggravation of force:—*byrthen*, *byrngem*.

Kyr: repetition, separation or combination of parts:—*kyrbam*, *kyrdan*, *kyrwat*, *kyroh*, *kyrni*, *kyrwoh*, *kyrwit*, *kyrpang*. Intensification of efforts as in *kyrda*, *kyrmen*, *kyrhuh*, *kyrthat*.

Pyr: violent actions, motions or sounds:—*pyrhut*, *pyrta*, *pyrsat*, *pyrkhat*, *pyrthiew*, *pyrthei*, *pyrshang*, *pyrdat*, *pyrfah*.

Syr: Multiples or repetitions:—*syrdoh*, *syrheng*, *syrdep*, *syrngiew*, *syrwet*, *syrwiah*.

Khong: indicating curving or turning:—*khongpong*, *khongweng*, *khongtoi*, *khongdong-jat*.

But besides being monosyllabic, the Khasi vocabulary seems to be largely based on onomatopoeia—a host of words as a close study of the adverbs in Chapter IX will already have proved, seem to have been coined in imitation of the divers sounds and forms produced by the actions of animals and the other objects of nature. We reproduce the adverbs attached to the verbs *mareh*, *par*, *bam*, and *hap*, by way of exemplification:—

Mareh: (1) with reference to the sound heard from a distance:—*ping-ping*, *jling jling*, *pding pding*.

(2) With reference to sound produced by contact with hard surface:—*khram khram*, *phrak phrak*, *kdam kdam*, *kdim kdim*, *kduṃ kduṃ*.

(3) With reference to low sound produced:—*kjik kjik*, *kjing kjing*.

(4) With reference to swiftness or slowness of movement as well as the appearance of the runner:—*tung tung*, *thir thir*, *thar thar*, *phongjang*.

Par: (1) With reference to sound produced as it is smooth or rough:—*sor*, *slak*, *sar*, *sar sar*, *ser*, *ser ser*, *sur*, *sur sur*.

(2) With reference to long, short, repulsive appearance of person or animal caused by the action:—*re*, *re re*, *ro*, *ro ro*, *ru ru*, *lar*, *lar lar*, *lir*, *lir lir*, *ter*, *ter ter*, *lur lur*, *lor lor*.

Bam: (1) With reference to sound produced:—*sop sop*, *slup slup*, *kynslip*, *kynslip*, *kynslop*, *kynslup*, *liap liap*, *jlip jlip*, *liak liak*, *kynliap*.

(2) With reference to appearance or features of the eater:—*hup hup*, *hep hep*, *kyrthai*, *kyrngaid*.

Hap:—(1) With reference to largeness or smallness, hardness, or softness, shape and number of the objects falling and the sound produced on:—

(a) Hard surface :—*sbak*, *sbek*, *sbok*, *sbuk*, *ptak*, *btak*, *btok*, *btek*, *ptok*, *btuk*, *ptuk*, *pdok*, *pduk*, *phrai*, *phrei*, *phroi*, *phrui*, *brai brai*, *briai*, *broi*, *brui*, *shaw*, *shew*, *bñiap bñiap*, *bñiup*, *bñiup bñiup*, *bñiop bñiop*.

(b) On water:—*plam*, *plom*, *plum*.

2. With reference to appearance:—*dui-ly-dui dud-ly-dud, iar, iar-ly-iar, ier, ier-ly-ier, iur, iur-ly-iur, phem phem, phum phum, shar, sher, shur.*
iar, iar-ly-iar, ier, ier-ly-ier, iur, iur-ly-iur, phem phem, phum phum, shar, sher, shur.

Note.—The examples given above will perhaps go a little way to corroborate the points I want to suggest in this chapter that the Khasi words are in origin (1) Monosyllabics and (2) based on the principle of adaptation of sound and form with regard to their formation. In a good number of cases it would be next to impossible to trace the words to their simplest forms, owing to their obscuration and mutilation during the process of their formation. All can hope is that future researches will justify my suggestion.

CHAPTER XII

On certain forms of spelling.

At present there is no standard of uniformity with regard to the spelling of some classes of words. I believe that with very few exceptions where a deviation is absolutely necessary the best way of spelling is to be found in the present revised version of the Khasi New Testament, a book which demands a great degree of reverence which is due to its age and the amount of collective labour given to it by the most level-headed men both Europeans and Khasis.

A certain class of Khasi writers, however, have recently brought in some innovations by way of improving the old spelling, substituting *leij* for *leit*, *bieij* for *bieit*, *med* for *met*, *ngeij* for *ngeit*, *thylliej* for *thyllieid*. Considering that in Khasi the final consonants (with the exception of *s*) generally lose themselves between the flat of the tongue and the upper palate or between the lips, I cannot see what benefit is obtained by the alteration which brings no real improvement. For in the pronunciation of the final *j* and *t* the former is not better made out than the latter. Nor does it mend matter any bit by preferring the final *d* to *t*. Unless substantial grounds can be brought forward for any deviation from the spelling of our predecessors, instead of showing our ingenuity, it only betrays our wanting in the spirit of reverence rashly to pull down their work.

The following are the principal forms of spelling which are in general adopted in the Khasi Testament:—

iw. The long sound of *i* preceding *w* is shown thus:—*iw*, *siw*, *riw*, *briw*, *ksiw*, *khiw*, *thiw*, *thliw*, *sniw*. There is, however a tendency at present to show this sound by the diphthong *ie*, and to spell *riew*, *siew*, *briew*, etc. Here again we are in the hazy region of uncertainty, for those who introduce the diphthong *ie*, are guided more by taste than by the actual sound as it is spoken by the Cherra people to whom we should look for models in pronunciation. That the point before us is not without its side, issue will appear from the fact that when an elision occurs, for example in the word *briw* or *thliw* as in

'*riwhok*, '*liwlong*, the syllable '*riw* being regarded as a prepositive with a short vowel sound and not as an independent word, the short vowel sound cannot be represented by the diphthong *ie*. Moreover, in the new spellings: *riew*, *kiew*, *briew*, the separate sounds of *ie* are not half as distinct as in the words *dieng*, *miet*, where both the vowels are indispensable.

I think the old spelling *riw*, *bríw*, etc., may be retained as being more simple and consistent.

ie. The letters *i* and *e* are correctly used together in such words as *dieng*, *lied*, *miet*, *triem*, *snier*, etc., where they are distinctly and separately pronounced.

y. The *y* sound presents the most difficult part of Khasi spelling. The following points may be considered and observed.

(1) When the sound *y* is distinctly made before a vowel, it cannot be substituted by an elision. It is a breach of the laws of phonetic spelling to write *l'oh* for *lyoh*, *l'er* for *lyer*, *l'eit* for *lyeit*, *k'an* for *kyan*, *t'ut* for *tyut*, *k'ieng* for *kyieng*, *s'ing* for *syng*, *l'wait* for *lywait*, *t'en* for *tyen*, *sh'eng* for *shyeng*, etc. The words are to be regarded as dissyllabics and the license of dropping of *y* for elision may be allowed only in versification.

y also seems to be necessary:—

(a) After *l* and *r* beginning a word or syllable. *y* seems to be indispensable as in *lyher*, *lybuit*, *lypa*, *lytuin*, *lyter*, *lysheng*, *lykhit*, *lykhew*, *lyhop*, etc., *ryben*, *rymmuin*, *ryneng*, *ryta*, *rymiang*, *rynong*, etc.

(b) Before *k* and *t*: *dykoh*, *dykhot*, *dykhaw*, *jykeng*, *kykap*, *byta*, *mytung*, *lyter*, etc.

(2) *y* seems to be omitted generally when:—

(a) *k* begins a word:—*kber*, *khet*, *kmen*, *kren*, *kner*, *kjap*, *kpa*, *kti*, *ktien*, etc.

(b) Three consonants coming together to begin a word:—*dkhar*, *shrieh*, *khraw*, *kthang*, *thrang*, *bthat*, *bthei*, *phreit*, *shna*, *thma*, *thnam*, etc.

(c) Before *s, l, r, h, b, d, m, n, ng, p, j*:—*ksiar, klum, kren, phuh, kber, kdang, kmen, pneh, tngit, kper, kjat*.

The prefixes *jing, jin, jyn, and jym*.

It is possible that the particles *jin, jyn, and jym* are only different forms of the original root *jing* (showing instrumentality or abstract ideas). By some writers they are considered as identical and indifferently used. In the use of the prefixes, however, uniformity and discrimination must be observed. We consider the following to be the power forms of spelling the compounds:—

<i>jyndat</i>	(not <i>jin</i>)	<i>jinglat</i>	(not <i>jyn, or jin or jym</i>).
<i>jyndeï</i>	do.	<i>jyngteh</i>	do.
<i>jyngem</i>	do.	<i>jingpun</i>	do.
<i>jynduh</i>	do.	<i>jingpien</i>	do.
<i>jynrat</i>	do.	<i>jingphong</i>	do.
<i>jyndong</i>	do.	<i>jingdeng</i>	do.
<i>jynhaw</i>	do.	<i>jingri</i>	do.
<i>jynsur</i>	do.	<i>jingriam</i>	do.
<i>jyntia</i>	do.		
<i>jyntah</i>	do.		

But we say *jym-buin* and not *jingbuin*.

CHAPTER XIII

Imitatives

The Khasi, fond (of expressing) his thoughts in a round about or euphemistic way, generally avoids curtness or directness of language. In Khasi durbars, much studied cleverness is shown in the repetition of synonymous words or phrases, in stringing together all the train of associations which may occur to the mind but have no direct bearing on the subject discussed. Arguing in a circle, with evasions of the point at issue until one gets lost in a labyrinth of words is the characteristic of Khasi debates. In a word, the Khasi is fond of redundancy tautology and verbosity.

The imitatives, most of which are pairs of synonymous words linked together are very numerous in Khasi. But as thought advanced, demanding more exactness and precision in the use of words, the imitatives were being greatly reduced, especially among the educated class of our people. And perhaps some day they may disappear altogether from usage. Still it would not be considered out of place if we give a list of the most important of them, appropriate articles being affixed to nouns:—

adong—adit (ka).
 ain—kanun (ka).
 alhia—alput (u).
 amrang—amriang.
 bha—miat.
 babu—phabu (u).
 bakla—bakli.
 badon—baem (u).
 bah—san (post-fix).
 bam—dih (ka).
 barim—bajah (u).
 basa—basuin (ka).
 batai—satai.
 bein—khoh (ka).
 bet—thiw (ka).
 bhut—soitan (u).

binong—bishon (u).
 bishni—bishnot.
 blei—dken (ka).
 bok—rwiang (ka).
 bor—sor (ka).
 bsa—pjiah.
 bri—khyndew (ka).
 bsein—mait (u).
 bthah—bthing.
 bud—rap.
 bukir—sakhir (u).
 bu-aid—tanglang.
 bynda—byndop (ka).
 byrngut—byrngut.
 buit—akor (ka).
 buti'ti—buit'jat.

bieit—them (u).
 bha—mjat (ka).
 bili—kynda (u).
 biria—birai.
 bishar—khadar (ka).
 kamai—kajieh (ka).
 kba—khaw (u).
 khana—khadeh.
 khaï—pateng (ka).
 khajna—majna (ka).
 khapnap—khapbit (ka).
 khapngiah—khapshein.
 khasi—khara (u).
 khapijah—khadain (ka).
 khawaj—dawai (ka).
 khawduh—khawtan (u).
 khein—diah.
 khet—bishna (ka).
 khiah—nang.
 khiw—siang (ka).
 khih—ksar.
 kela—thlen (u).
 khlam—ngoh (ka).
 khlaw—btap (ka).
 khlein—sboh (ka).
 khlieng—tyngap (ka).
 khir—khir—khar-khar.
 khlieh—reng (ka).
 khñium—khñiam.
 khnong—rijied (u).
 khongdong—mongdong.
 khohsiew—khohnup (ka).
 khorsha—borsha (ka).
 khreh—khrum (ka).
 khrew—khriap.
 khroh—khor (ka).
 khrong—musur (ka).
 khubor—antor (ka).
 khun—kti, hajar (u).
 khunkha—khunlong (u).

burom—surom (ka).
 byrngem—byrsit (ka).
 byrni—byrsew (ka).
 kajia—majia (ka).
 kam—jam (ka).
 khyrdong—khyrdoh, khyrdit.
 khyrwait—khyrwiang.
 kiad—um (ka).
 kit—bah (ka).
 klong—skaw (u).
 klop—klap.
 kñia—khriam.
 knieh—knan.
 korbar—sorbar (ka).
 kot—sla (ka).
 kper—phrah(ka).
 kpieng—ksah (ka).
 kren—khana (ka).
 krem—kroh (ka).
 krensih—kren sang.
 kria—shang (ka).
 kroh—kram (ka).
 krung—knap (ka).
 ksing—dhah (ka).
 ksuid—khrei.
 ktah—shei.
 ktieh—lywer (ka).
 ktien—thyllieid (ka).
 ktung—ktap (ka).
 kular—madar.
 kulmar—kulwit.
 kulong—kuneh.
 kuna—kait (ka).
 kunai—kutin.
 kup—sem (ka).
 kur—kmie (u).
 kurim—rupai.
 kylli—pyrthew.
 kylliang—palat (ka).
 kyndiap—kyndong.

khunkur—khunkmie (u).
 khunlung—khunjiap (u).
 khunruit—khunjien (u).
 khunswet—khunraitong.
 khutia—khutain, mutia.
 khyllah—khylliang (ka).
 khyndew—shiap (ka).
 khyndiat—khyensoit.
 khyannah—khunlung (u).
 khyrwain—khyrweh.
 kyrbeit—kyrthing.
 kyrkhu—kyrdoh.
 kyrkieh—kyrdar.
 kyrdan—kynnah (ka).
 kyrduh—kyrtan (ka).
 kyrpad—kyrpon.
 kyrwiang—kyrwit.
 dak—shin (ka).
 dangkhie—dangsan.
 dah—dong (ka).
 danda—phanda.
 duh—shah.
 daw—dong (ka).
 dawai—dashin (ka).
 dkhar—lyngkien (u).
 deng—kup (ka).
 die—thied (ka).
 dieng—siej (ka).
 diengduh—diengshan (u).
 diengiei—dieng beit (u).
 dien—bud (ka).
 ding—theh (ka).
 bam—dih (ka).
 dong—kuna, lad (ka).
 doh—dait (ka).
 doh—kah (ka).
 dohkha—dohpnat.
 dohnud—dohnam (u).
 dohthli—dohtham.
 dor—mur (ka).

kylluid—kyrwa.
 kyndon—kynnah (ka).
 kynjak—kynjik.
 kynnob—kynta.
 kyndong—kynshrot, kynhoit.
 kynroh—kynram (ka).
 kynrum—kynram.
 kynshew—kyndiap.
 kynthei—khyannah (ka).
 kyntoit—kyntiait.
 ngiah—shoin.
 nguh—dem.
 hadien—habud.
 hima—sima (ka).
 hok—sot (ka).
 hateng—hakhat.
 hyndai—hynthai.
 hynmen—hynbew (u).
 iabuit—iasap.
 iaid—ieng (ka).
 ialuh—iapah.
 ialap—iariew.
 iamai—iania.
 iap—im (ka).
 iarong—iadep (ka).
 id—hima (ka).
 ieit—thoin (ka).
 iew—hat (ka).
 'ingdong—'iengmap (ka).
 ilaka—singmana (ka).
 ioh—kot (ka).
 ithuh—ithaw.
 iwbihi—iwthiang.
 iwit—iwai.
 ja—jhur (ka).
 jaka—puta (ka).
 jakhlia—jakhliad (ka).
 jangew—jathang (u).
 jaid—kynja, sker.
 jain—nep (ka).

dorbar—soibar (ka).
 dorkhat—dorpad.
 duwai—phirat.
 duwan—dupat.
 duwar—lynti (ka).
 dnk—suk, pap.
 dukhi—dukhait.
 duh—sep (ka).
 dulan—paki (ka).
 duma—dukhew (u).
 dumok—kamok.
 dur—dar (ka).
 dyngkhong—dyngkhait.
 'eriong—'erngit (ka).
 ngap—lwai (u).
 jot—pei (ka).
 jylliam—jylloit.
 jyrmi—jyrthah (u).
 jyrhoh—jyrham (ka).
 lak—putit (ka).
 lait—let (ka).
 lamler—lambait.
 lamwir—lamtham.
 lap-lieng—lap-dar.
 'lawbah—'lawsan (ka).
 lawei—lathai, la-ar.
 lehrain—lehsuin.
 lehroh—lehmeng.
 lieng—phan (ka).
 lok—jor (u).
 lorni—lorhap.
 lorkhit—lorkhai (ka).
 lyngkha—risai.
 lyngkhot—lyngkhai.
 lyngkhuid—lyngbiang.
 lyniar—lympat.
 lyntang—thaboh (ka).
 lyndet—lyndang.
 lynti—syngkieng (ka).
 madan—madiyah.

jaipdeh—jaituh, jaisngi.
 jajah—jathngan.
 jajew—jajap (u).
 jam—kieh.
 janai—iaton.
 jar-jar—jir-jir.
 jasong—jatap.
 jem—tuid.
 jemnud—jemhin.
 jew—sat (ka).
 jngai—ruwang.
 jhur—jhep.
 jingri—jingdup (ka).
 jinjar—jintrah (ka).
 jlaw-nguid—jlaw-hew (u).
 nang—stad.
 najan—napa.
 nep—tui (ka).
 nia—jutang (ka).
 ñiun—ñiep.
 ñiut—ñier (ka).
 'nonglieh—nongtem (ka).
 nongwei—nongar (u).
 nyngkong—nyngshap.
 pahuh—pahai.
 palat—paliang.
 peisa—peilain (ka).
 phan—kyrpad (u).
 pohjait—pohrati.
 prah—shang (ka).
 pukir—pukra (u).
 puria—purap (u).
 pynklit—pynklat.
 pynshoi—pynshad.
 pyrkhat—pyrdain (ka).
 pyrthei—mariang (ka).
 Ram—shah (ka).
 rangli—juki (ka).
 rangbah—rangsan (u).
 raieh—raidam (ka).

maian—saiian (ka).
maitang—maitait.
mar—mata (ka).
mastieh—ryngkoh.
mat—pung (ka).
matlah—matpei (u).
mawlong—mawteh (u).
met—phad (ka).
mihsngi—sepngi (ka).
minot—akor (ka).
mrad—mreng (u).
mraw—dkhar (u).
mudui—phirat (ka).
musla—musli.
mushlia—mushlait.
mut—khan.
mynsaw—mynsnam.
mysiem—sngar (kə).
myntri—karbari.
mynsngi—mynshai.
salit—samong.
samla—samhoi.
saphret—saphrong (ka).
sapiéd—sapai (ka).
sat—jew (ka).
sator—sajap.
sboh—sbur (ka).
shakri—shakor (u).
shad—kmen (ka).
shadem—sharuh (ka).
shaniah—shakhien.
shemphang—shemlad.
shibit—arbit.
shyieng—shruh (ka).
shit—syang.
shiteng—shiliang.
shitom—shijot.
shnat—kuna (ka).
shnong—thaw (ka).
shong—sah (ka).

raitong—rainot (u).
 rat—thiew.
 rep—riang (ka).
 rhah—rhing.
 riam—beit (ka).
 riat—ram (ka).
 rud—riang (ka).
 runar—ruser (u).
 rong—rup (ka).
 ruma—rutit.
 rwai—siaw.
 ryngkoh—ryngkang.
 rynieng—ryniop.
 sad—sunon (ka).
 sakhi—satar.
 sang—ma (ka).
 sangam—sajah (ka).
 sahep—suba (u).
 saikhum—saiteh (u).
 salia—salait.
 sum—sleh (ka).
 smai—spot (ka).
 snam—ksuid (ka).
 sneng—kraw (ka).
 snier—snap (ka).
 sniew—smeh (ka).
 soh—pai (u).
 sop—spain.
 sopti—sopjat (ka).
 spah—pnew (ka).
 stieh—wait (ka).
 suk—sain (ka).
 suki—solani (ka).
 suh—thain (ka).
 suh—thar (ka).
 suloi—man (ka).
 sum—sleh (ka).
 sumar—sukher (ka).
 sylla—sylok (ka).
 synia—dymmoh (ka).

- shongthap—shongbiang (u).
 shoh—dat (ka).
 shohnoh—shohthiem (u).
 shrong—shrup (ka).
 shun—pen.
 shuti—shuwai (ka).
 shwar—tyngkieng (u).
 shylliah—tlieng (ka).
 shynriah—shynrain.
 shynrain, shynroin—shynriap
 (ka).
 siaw siaw—saw saw.
 sied—skong (u).
 syiem—kmie (u).
 siw—tda (ka).
 siwtun—siewjap.
 sim—doh (ka).
 sin—rngop (ka).
 sum—sleh (ka).
 smai—spot (ka).
 snam—ksuid (ka).
 sneng—kraw (ka).
 snier—snap (ka).
 sim—doh (ka).
 sin—rngop (ka).
 thlong—synrei (u).
 thma—ktien (ka).
 thok—thak (ka).
 thoh—tar (ka).
 thung—tep (ka).
 thylleid—sabieng (u).
 tiar—tar.
 tim—tla.
 tip—briew—tip—mrada.
 tla—tlep (ka).
 tohmet—toh-jun.
 trai—dkhuh (u).
 trei—ktah, beng (ka).
 trep—skum (ka).
 synñiang—bynhei (ka).
 synrum—synrah (ka).
 syntiew—skud (u).
 syrdep—syrphong (ka).
 syrngiew—syrnet (ka).
 tamsa—tamhoi (ka).
 tamti—tamjat.
 tasam—takut (ka).
 tdong—shnet (ka).
 teh—khum (ka).
 tem—put (ka).
 tnga—khun (ka).
 tngit—tngar (ka).
 thád—bad.
 thangsaw—thangsain.
 thamula—thamulein.
 thana—thake (ka).
 u thawlang—ka iawbei.
 thew—woh (ka).
 thngad—thngaw.
 thiah—shong.
 thikna—thikni.
 thied—jaw (ki).
 thlia—thlaid.
 thliew—syar (ka).
 tuh—thiem (ka).
 tyngkhap—tyngkhip.
 tylli—thyllan.
 tymmen—san, kro (u).
 tyndong—tynnah (ka).
 tynriw—tyndaw (u).
 tyrsaw—tyrsain.
 tyrut—smer (ka).
 um—wah (ka).
 um-jah—um-tngam (ka).
 ummat—umpung (ki, ka).
 ur—hap.
 war—riat (u).
 wieh—ktiar (u).